

A  
MANCHU GRAMMAR

WITH  
ANALYSED TEXTS,

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## INTRODUCTION

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THERE is as yet no grammar of the Manchu language in English. WYLIE's translation of Tsing Wan Ki Mung (清文啟蒙), Shanghai, 1855, a kind of Manchu hand-book for the use of Chinese, though useful and full of interest, is by no means a grammar.

The general interest taken in every language will, of course, be also extended to Manchu. Still a few words seem necessary to show the particular usefulness of its study.

There exist in all about 250 works in Manchu, nearly all of which are translations from Chinese. They consist of translations from the Classics, some historical and metaphysical works, literary essays, collections of famous writers, novels, poetry, laws and regulations, Imperial edicts, dictionaries, phrase books, etc. Most of these translations are excellent, but they are literal. Executed under the eyes of intelligent princes, they form a reliable expression of the meaning of the Chinese text and have therefore a right to acceptance equal to that enjoyed by commentaries of good writers. Manchu being infinitely easier to learn than Chinese, these translations are a great help towards obtaining a clear insight into Chinese syntax, and scholars like STANISLAS JULIEN, who owed the remarkable precision in his renderings to his knowledge of Manchu, have repeatedly pointed this out. In a letter addressed to Dr. LEGGE he alludes to the study of Manchu as being of great assistance in translating the Classics. Dr. LEGGE, however, in the preface to his translation of the Shuking, pronounced himself against it. The reasons advanced by this great scholar are not very cogent, and, in fact, not knowing the language he was hardly competent to judge. But, even if he were right, others may be in a different position. Dr. LEGGE was perhaps more fortunate or more gifted than most people and had thorough mastery of Chinese at the time when ST JULIEN wrote to him. Those who find Chinese more difficult will be inclined to consider the Manchu translations a great help.

This grammar being intended for the practical purpose of guiding the student in learning to read Manchu works, not of translating into Manchu, everything foreign to the aim is left out, especially all information which properly belongs to the sphere of the dictionary.

SHANGHAI, *February*, 1892.

P. G. VON MÖLLENDORFF.

# THE ALPHABET.

	<i>When alone.</i>	<i>In the beginning of a word.</i>	<i>In the middle of a word.</i>	<i>At the end of a word.</i>
a				see n
e	 when followed by n in the beginning of a word, a space is left to distinguish it from a:  on			
i				see b
o				
u				
ü				
n	—			like final a, but a vowel preceding shows that it must be n.
k	—	when followed by a, o, ü " " " e, i, u		
g	—	when followed by a, o, ü " " " e, i, u		—
h	—	when followed by a, o, ü " " " e, i, u		—
b	—			the downstroke is longer than that of o.
p	—			—
s	—			
sh	—			—
t	—	foll. by a,  foll. by e,	ta,  te,  after a vowel and before a consonant.	
d	—	foll. by a,  foll. by e,	da,  de	—
l	—			
m	—			
c	—			—
j	—			—
y	—			—
r	—			
f	—	foll. by a or e foll. by other vowels.	foll. by a or e, foll. by other vowels	—
w	—	foll. by a or e	foll. by a or e	—

For transcribing Chinese syllables:—

k' , g' , h' , ts' , ts , dz , z , sy (四) , c'y (勅) , jy (智)

ng	—	—	(a)  (e)	
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## I. PHONOLOGY.

### 1. Alphabet.

Manchu writing consists of 34 elements, viz., 6 vowels, 18 essentially Manchu consonant and 10 marks specially intended for the rendering of Chinese syllables (*vide* Table).

The 6 vowels are a, e (ä), i, o, u, ü (not ö as generally represented).<sup>1</sup>

The 18 consonants are k, g, h, n, b, p, s, š, t, d, l, m, c, j, y, r, f, w.

The 10 marks are k', g', h', ts', ts, dz, ʒ, sy, cy, jy.<sup>2</sup>

k, g, h, t, d have two forms, one when followed by a, o, ü, the other when followed by e, i, u.

o in the middle or at the end of words may be doubled and then stands for oo or ao.

If u or ü is followed by a or e, w is placed between them: *juwe* (two) pronounced *jue*.

If a vowel is followed by i, the latter is doubled, except at the end of a word.

No word commences with r, nor with two or more consonants.

t after a vowel and before a consonant, or at the end of a word, is written like on.

To distinguish f from w the rule is: at the beginning of a word w occurs only when followed by a or e. F before a and e has an additional stroke at the right.

Manchu is written from top to bottom, the lines following from left to right.\*

### Pronunciation.

Many of the Manchu words are now pronounced with some Chinese peculiarities of pronunciation, so k before i and e=ch', g before i and e=ch, h and s before i=hs, etc. H before a, e, u, ü, is the guttural Scotch or German ch.

n is the ordinary sonorous liquid; only as initial, when followed by iya, iye, iyo, io, i is pronounced like ny: e.g. *niyalma* man=*nyalma*; *niyengniyeri* spring=*nyingnyiri*; *niolho* smooth=*nyolhon* (Radloff, *Phonetik*, p. 162).

š=sh; c=ch in Chinese; j=j in judge; y when initial=y in yonder.

a, i, o, u, ü as in German.

e=ä, ö; e.g. *ejen* master, Tungusic *äjän*; *inenggi* day, Tung. *inängi*; *elgembi* to lead, Tung. *ölgöjäm*; *edun* wind, Tung. *ödyn*.

i=i, y (=Russian и); *hali* meadow=Tung. *howyr*.

y with an e before and after, is not pronounced: *beye* body=bee (*bēē*). Nor is it heard between i and a, or i and e.

ž=j in *jardin*.

The accent lies always on the last syllable, the same as in Mongolian.

### 2. Harmony of Vowels.

Manchu writing distinguishes 6 vowels; there are, however, in reality eight, which all occur in stem syllables: a, ä, o, ö, y, i, u, ü. As regards long and short vowels u only has two separate signs.

<sup>1</sup> The name of the Emperor ᡩᠠᡳᠨ is given in Manchu as šün.

<sup>2</sup> The y in these 3 Chinese syllables represents the vowel transcribed by Wade with ü as in tzi and szü, and with ih as in chih and shih.

\* This alphabet was adopted by the Uigurs from a Syriac or Mandae source, thence adapted to the Mongolian language and in 1599 slightly altered to suit the pronunciation of Manchu. Unfortunately 3 vowels were left unrepresented: ö, ü, y. By comparing the Tungusic dialects these vowels can be partly restored.

These 8 vowels are divided\* into the following groups :—

4 guttural	a	o	y	u
4 palatal	ä	ö	i	ü
4 dental	a	ä	y	i
4 labial	o	u	ö	ü
2 dento-guttural	a	y		
2 labio-guttural	o	u		
2 dento-palatal	ä	i		
2 labio-palatal	ö	ü		
4 wide vowels	a	o	ä	ö
4 narrow vowels	y	u	i	ü

} according to the degree of widening or narrowing the inner organs of speech.

The harmony of vowels consists in a certain attraction of vowels physiologically related to each other; in accordance with it a vowel can only be followed by a corresponding one. All the Altaic languages show this peculiarity, the Turkish dialects the most, the Tungusic and Manchu the least. Within stems this harmony of vowels is of interest only to the philologist, but as most of the affixes in Manchu offer the choice between 2 or even 3 vowels (e.g. *ha*, *ho*, *he*; *la*, *le*; *hon*, *hun*, *hün*), a few rules are necessary to show which vowels should be used.

1. Stems terminating in *a*, *e* or *o*, take the same vowel in the affix: *sula-ha* left behind; *muto-re* being able to; *tokto-ko* fixed. Exceptions are given under "Verbs."

For affixes in *on*, *un*, *ün* (*hon*, *hun*, *hün*): stems in which *a* or *o* occurs twice, or those having *i* and *a*, take sometimes *ü*: *yada-han* poor; *soyos-han* folded.

2. Stems of one syllable, terminating in *i* or *u*, take mostly *e*: *bi-he* was; *ku-he* rotten. With one of the affixes *on*, *un*, *ün*: *his-han* bashful.

3. Stems of several syllables terminating in *i* or *u*, with *a*, *u*, *ü*, or *oo* preceding, take mostly *a*: *mari-ha* returned; *jabu-ha* answered; *tumi-han* somewhat frequent; *gani-ha* thought; *kooli-ngga* customary. An exception appears to be: *asha-re* will refuse. Of affixes in *on*, *un*, *ün*: *tali-han* doubtful; *miosi-han* or *hon* wrong.

4. Stems of several syllables terminating in *i* or *u*, with *e* preceding, take *e*: *julesi-ken* a little forward; *tebu-ngge* laying down; of affixes in *on*, *un*, *ün*: *wesi-hun* upper; *etu-hun* strong.

5. Stems having *u* repeated, take mostly *e*, but sometimes *a*: *uku-he* accompanied; *ulu-ken* a little wrong; but *usu-han* a little uncommon.

6. Stems terminating in *u* with *i* preceding, take mostly *a*: *bišu-han* a little smooth; but also *e*: *kiru-re* will be in heat.

7. Stems in *u* and *ü*, take mostly *a*: *muka-ha* breathed in.

8. Stems with two *i*, take mostly *a*: *ili-ha* stood; but also *e*: *iji-re* will weave.

The exceptions for the verbal affixes *ha*, *ra*, will be given in extenso under "Verbs."

If two or more affixes are used, the vowel of the first determines the vowels of the others.

The difference between wide and narrow vowels is also used to express the difference of gender, e.g.:—

*a* male principle (陽 *yang*)  
*ama* father.  
*amha* father-in-law.  
*haha* man.

*e* female principle (陰 *yin*).  
*eme* mother.  
*emhe* mother-in-law.  
*hehe* woman, etc.

\* I follow J. GRUNZEL, Die Vocalharmonie der Altaischen Sprachen, Sitz. Ber. der Kais. Ak. der Wiss. Wien, 1883, which is based on RADLOFF's eminent work: Phonetik der Nördlichen Türkischen Sprachen. Leipzig, 1883.



### 3. Diphthongs and Triphthongs.

In these the rules of vowel harmony are not perceptible :

a may be followed by i, o : ai, ao ; e by i, o : ei, eo ; i by a, e, i, o, u : ia, ie, ii, io, iu ; o l i, o : oi, oo ; u by a, e, i, o : ua, ue, ui, uo ; ū by a, e, i, o : ūa, ūe, ūi, ūo.

Triphthongs are ioa, ioo, io (w) an, io (w) en, ioi, i (y) ao.

Of the above oo stands for ao or ū ; ioo for Chinese yao (腰) ; io(w)an, io(w)en for ua tien ; ioi for ū ; i(y)ao for iao.

### 4. Word-changes and Foreign Words.

Vowels are often dropped :

a. in the middle of words : *tofohon* fifteen, pronounced *toʃhon* ; *ilka* flower from *ilaka utha* hunt—*butaha* ; *hojhon* son-in-law—*hojihon* ; *ufhi* part—*ufuki* ; *gelhun* fear—*gelehun* ; *nari niggard*—*naraša* ; *cirku* pillow—*ciruku* from *cirumbi* ; *forgon* or *forhon* season—*forohon*, etc.

b. in combination of two words : *ertele* till here—*ere tele*, *emderi* at the same time—*en derei* ; *emursu* simple—*emu ursu* ; *erse* such—*ere se* ; *ergi* this side—*ere gi* ; *inenggishun* noon—*inenggi sahun* ; *dergi* upper—*dere gi* ; *baitaha* unemployed—*baita aka* ; *memema* step-father *meme ama* ; *aba* where?—*ai ba* ; *amargi* behind—*ama ergi*, *alimbaharaku* inexpressible—*alii baraha aka*.

A final n, not being part of the root, is dropped in combinations : *humuda* musician—*kumun da* ; *ilase* three years—*ilan se* ; *daniyartu* a mythological animal—*daniyan artu*, transformed in m before b : *dulimba* middle—*dulin ba*.

K and h, g and h sometimes interchange : *emeke*—*emhe* mother-in-law ; *julge*—*julehe* former

Foreign words in Manchu are mostly Chinese and Mongol. The latter, like *gobi* desert, *sa* good, have been taken over without change and are difficult to recognize as foreign.

In the beginning of Manchu literature Chinese words were :—

a. borrowed without change, new words for new ideas : *ging* (京, 經, 更), *gung* (公, 功, 工), *wang* (王), even when an original Manchu word existed : *liyo huwang* (硫黃 *liu hua* sulphur) instead of *hurku* ; *funghuwang* (鳳凰 *feng huang* phoenix) instead of *garudai*. It has been calculated that one-third of the Manchu dictionary consists of Chinese words thus borrowed.

b. with slight change in the termination : *ging-gulembi* to honour from 敬 (*ching*).

c. with an addition explanatory of the meaning : *gin liyan ilha* (金蓮 *chin lien* lotus *ilha* flower) lotus ; *ingturi* or *ingtoro* cherry from 櫻 *ying* cherry with *turi* bean or *toro* (桃) peach.

Other similarities seem to point to more ancient loans : *fi* brush (筆 *pi*), *fafun* law (法 *fa*) ; *dulefun* degree (度 *tu*) ; *kemun* measure (刻 *ke*). These may, however, originally spring from the same root (compare e.g. *kemun* with Jakutic *kām* measure).

Manchu words cannot begin with r (Buddhist works contain some transliterated Sanskrit words commencing with r) or ū (*alet* is Mongol). They generally terminate in vowels or Final r, k and s is only found in onomatopoeic words like *kacar kicir*, *kafur*, *kalar kilir*, etc. *cik cak*, *tok*, *katak kitik*, *kas kis*. Words with final m, l, or t, are foreign : *serim* name of place, *serekul* town in Turkestan, *mandal* Mongol word, a place where sacred rites are practiced *alet* is a Mongol name.

Some few words terminate in b : *tob* right, *cob* mountain peak, *kab kib*, *cib cab*. The ending ng, if not onomatopoeic as in *ang*, *cing cang*, *cung*, etc., shows Chinese origin.

## II. ETYMOLOGY.

The words of the Manchu language may be divided into: 1. nouns and adjectives, 2. pronouns, 3. numerals, 4. verbs, 5. adverbs, 6. postpositions, 7. conjunctions, 8. interjections.

1. Nouns and adjectives I treat together, as they have many terminations in common and as many adjectives may be used as nouns and *vice versa*.

The terminations for nouns are:—

- a. vowels : *abka* heaven, *muke* water, *hesi* favour, *olo* hemp, *huncu* sledge, *boo* house, *buka* stag.
- b. n : *morin* horse, *banin* nature.
- c. ka, ko, ku, kũ, ho, indicating mostly names of instruments and utensils : *ujika* bow case; *oboko* washing basin; *hujuku* bellows; *forika* drum; *corho* funnel; but also *tacika* school.
- d. ha, he, ge, han, hen, gan, gen, gon : *sujaka* tent peg; *suhe*, *suhen* commentary, *nedege* news; *hasihan* petticoat; *hargan* large net; *turigen* wages; *bodogon* intention.
- e. ba : *kondoba* whip lash; *dulimba* middle.
- f. bun : *ulabun* tradition.

g. si, ci, cin : *yafasi* gardener; *aduci* herdsman; *jacin* second of two brothers.

h. ra, re, ri, ro, ru, ran, ren, ron : *jamaran* quarrel; *tokoro* circle, wheel; *heturen* cross beam.

The terminations for nouns and adjectives are:—

- a. nggi : *inenggi* day; *etenggi* strong.
- b. hiyan, hiyen : *acukiyan* slander, calumnious.
- c. hon, hun, hũn, shun, shũn : *etukun* power, mighty; *ijishan* compliance, compliant.
- d. sun : *hawaliyasun* harmony, peaceful.
- e. tu, tun : *iletu* appearance, clear; *iletun* sign.
- f. ki, hi, hin : *jabaki* luck, lucky; *halhi* stupid; *aduki* leather trowsers; *lekerki*, *lekerhi*, *lekerhin* seal.

g. cu, cun : *suilacun* anxiety, anxious.

h. la, lo, le, lan, lon, len : *fangkala* low; *dorolon* ceremony.

i. ju, ji : *boihoju* terrestrial, spirit of the earth; *jiduji* quite right; *boigoji* landlord.

The terminations for adjectives are:—

- a. ngga, nggo, ngge, nggũ : *moringga* riding, *doronggo* regular; *ambalingga* (o) earnest.
- b. (n) ingge : *niyalmaingge* human.
- c. su, da, do, de : *gelesu* timid; *ubiyada* hated.
- d. buru, cuka, cuke : *hataburu*, *hatacuka* odious; *ferguwecuke* wonderful.
- e. saka : *ekisaka* silent.

Diminutives and augmentatives are formed with the affixes kan, kon, ken, gan, gen, liyan, liyen, cen, si : *ambakan* somewhat large; *biragan* a small river; *olhokon* a little dry; *gelfiyeken* a little pale; *adaliliyan* somewhat similar; *ambakaliyan* a little big; *isheliyen* rather narrow; *suhecen* a small axe; *ambakasi* somewhat big.

Adjectives are transformed into nouns by adding *urse* (着): *tacire urse* (學者) the students, the scholars; or by adding *ba* (place): *amba ba* greatness.

The plural of nouns (adjectives remain unchanged) is formed:—

- a. by the affixes sa, se, si, so, ta, te, ri. These are simply added to the word; a final n (not being part of the root) is dropped (*hafan*—*hafasa*); but *han* emperor—*hansa*. *Jui* loses final i: *juse*; *omolo* final lo: *omosi*. Thus *šabi*—*šabisa*; *age*, *age*se; *aha*—*ahasi*; *monggo*—*monggoso*; *ama*—*amata*; *eme*—*emete*; *mafa*—*mafari*.

Some nouns use several affixes: *urun*—*urusa* and *uruse*; *agu*—*agusa* and *aguse*; *nakhū*—*nakhūsa*, *nakhūse*, and *nakhūta*; *giōro* or *giōru*—*giōroso* and *giōruse*; *sargan*—*sargata* and *sargaa*.

*b.* by repeating the noun: *es es* years.

*c.* by adding numeral terms or words denoting plurality. These are:

Placed *before* the noun: *tangga* hundred, e.g. *tangga hala* (百姓) the hundred family name the people; *tumen* ten thousand (萬), e.g. *tumen jaka* things, all things; *geren* all, e.g. *ger niyalma* all men; the latter is also used in combination with plural forms: *geren ambasa hafa* the officials.

Placed *after* the noun: *gemu* all, e.g. *bayan gemu* the rich; *tome* all, e.g. *niyalma tome* me all men; *jergi* rank (等), e.g. *gurgu jergi* the animals; *ursee* (着) follows chiefly adjectives and participles, e.g. *bayan ursee* the rich; *tacire ursee* the scholars, but does not always denote plurality.

*Combination of nouns with other affixes: i, ni; de; be; ci.*

1. *I, ni.* *I* is placed after words terminating in a vowel or in *n*; *ni* follows words terminating in a consonant other than *n*. After words ending in *i* (words of Chinese origin excepted) the *i* may be left out.

This affix denotes:

*a.* the genitive case or possession, origin, habitation, part, intention with which a thing is done (之), e.g. *boo i ejen* the master of the house; *abkai ejen* the Lord of Heaven, God (天主); *irgen i urse* those of the people; *urgun i doro* the ceremony of congratulation.

*b.* instrumentality (以), e.g. *suke i* with an axe.

*c.* an adverbial expression (然), e.g. *fafun i* legally.

Sometimes the *i* is left out, e.g. *ganin sukdun* the spirit of thought, i.e. energy; *siden haka* supernumerary. The first noun is in such cases employed like an adjective.

Of several nouns dependent on one, only the last of the dependent nouns takes the affix, e.g. *ama jui i boo* the house or houses of the son and of the father. *Ama i jui i boo* means the house of the son of the father.

2. *De* denotes the situation (in, at), the direction (towards, upon, on), the address (to), the remaining with, according to, the locative and the dative: *gurun de* in the empire, towards the empire; *hoton de* in or to the town; *doron de* according to custom, solemnly; *na de* on earth; *niyalma de bumbi* to give to this (ere) man (*niyalma*); *tere niyalma de henduhe* he spoke with the man; *dere de sindambi* to place on the table; *si aibide genembi* where (*aibide*) are you (*si*) going to; *tuware de ja gojime yabure de mangga* though (*gojime*) easy (*ja*) to look at (*tuware de*), it is difficult (*mangga*) to perform (*yabure de*); *niyalma de* it is for man to; *abka de* it is for heaven to (*hominis est cœli est*); *juwe de gemu sartabure de isinambi* to come to (*isinambi*) delaying (*sartabure de*) altogether (*gemu*) in either (*juwe de*) 兩下程都至於耽擱; *gemu* like the Chinese 都 *tu* is here expletive.

3. *Be* denotes the direct complement of the verb, the accusative, e.g. *baita be gaimbi* to take a thing; *erdemui beyebe dasambi* by virtue we cultivate the body (*beye be* ourselves). *Be* is sometimes used as an expletive, e.g. *hawasabuka mutebuka tacika tacihiyaka be ilibufi tacibun hawasabuka serengge ujire be tacihiyaka serengge tacibure be mutebuka serengge gabtabure* to establish (*ilibufi*) colleges, academies, schools and gymnasia for the instruction (*tacibure*) of the people. A college is for nourishment, an academy (and a school) for instruction, a gymnasium for archery (Mencius, Gabelentz p. 90, Legge p. 118). This use of *be* might be explained as an ellipsis, a verb like to give (*bumbi*) or to teach (*tacimbi*) being understood. It may be left out if the sentence is otherwise clear, e.g. *bithe arambi* to write a letter.

4. *Ci* is the sign of the ablative case (from, out of), denotes separation and is used in comparisons, e.g. *ereci amasi* henceforward; *daci dubede isitala* from beginning to end; *ubaci goro aka* not far from this; *ama eniye ci fakcafi*, *booci aljafi inenggi goidaka* taking leave of his father and mother, he was long separated from his family; *yaci neneme jike bike* which came first?

It serves to form the comparative, e.g. *minci amba* bigger than myself.

## 2. PRONOUNS.

### a. Personal Pronouns.

*bi* I, *si* thou, *i* he (*tere* that), *be* we, *muse* we, *suwe* you, *ce* they. *Muse* means (like the Pekingese 咱們 *tsa men*) we that are speaking together, we that belong to one family, one clan, one nation. The above are declined as follows:—

nom.	<i>bi</i> I	<i>be</i> we	<i>muse</i> we	<i>si</i> thou	<i>suwe</i> you	<i>i</i> he, she, it	<i>ce</i> they
gen.	<i>mini</i>	<i>meni</i>	<i>musei</i>	<i>sini</i>	<i>suweni</i>	<i>ini</i>	<i>ceni</i>
dat.	<i>minde</i>	<i>mende</i>	<i>musede</i>	<i>sinde</i>	<i>suwende</i>	<i>inde</i>	<i>cende</i>
acc.	<i>mimbe</i>	<i>membe</i>	<i>musebe</i>	<i>simbe</i>	<i>suwembe</i>	<i>imbe</i>	<i>cembe</i>
abl.	<i>minci</i>	<i>menci</i>	<i>museci</i>	<i>sinci</i>	<i>suwenci</i>	<i>inci</i>	<i>cenci</i>

For I, myself, etc., *beye* is added to the genitive: *mini beye*, *sini beye*, etc. For he himself *ini beye* or *gala beye* is used.

b. Possessive Pronouns. These are formed by adding *ngge* to the genitive of the personal pronouns: *miningge* mine, *siningge* thine, etc. Often the genitive without *ngge* is thus employed: *meni morin* our horse. *Ere* this, *tere* that frequently stand for the third person: *terei ganin* his opinion; *eseingge* theirs, belonging to them.

### c. Demonstrative Pronouns. These are *ere* this, *tere* that:—

nom.	<i>ere</i> this	<i>ese</i> these	<i>tere</i> that	<i>tese</i> those
gen.	<i>erei</i> , <i>ereni</i>	<i>esei</i>	<i>terei</i>	<i>tesei</i>
dat.	<i>ede</i> , <i>erede</i>	<i>esede</i>	<i>tede</i> , <i>terede</i>	<i>tesede</i>
acc.	<i>erebe</i>	<i>esebe</i>	<i>terebe</i>	<i>tesebe</i>
abl.	<i>ereci</i>	<i>eseci</i>	<i>tereci</i>	<i>teseci</i>

If used as adjectives, *ere* and *tere* do not add the case affixes. Sometimes *uba* this and *tuba* that are used, but always alone, not in combination with nouns.

d. Interrogative Pronouns. These are *we* (gen. *wei*, dat. *wede*, acc. *webe*, abl. *weci*) who? *ai* (acc. *aimbe*, abl. *ainci*) what? which? *ya* who? what? With *we* are formed *weingge*, *weike* which? of what nature? With *ai*: *aibi*, *ai gese*, *aiba* what? *ai yadare* how much? *aba* where? etc. With *ya*: *yaci* who? what? *yaka* how?

At the end of interrogative sentences it is common to append *ni* or *o*, e.g. *marimbio* shall I back out? When following the future participle in *ra* (*re*, *ro*) *o* sometimes implies a request: *minde halabureo* do cause me to study! (*halambi* to study, *halabumbi* passive or causative, *halabure* future participle).

e. Indefinite Pronouns: *aika*, *aimaka* somebody, *ya* everybody, *yamaka* whoever, etc.

## 3. NUMERALS.

### a. The Cardinal Numerals are:—

1	<i>emu</i> , <i>emke</i>	6	<i>ninggun</i>
2	<i>juwe</i>	7	<i>nadan</i>
3	<i>ilan</i>	8	<i>jakin</i>
4	<i>duin</i>	9	<i>uyun</i>
5	<i>sunja</i>	10	<i>juwan</i>

11 <i>juwan emu</i>	70 <i>nadanju</i>
12 „ <i>juwe</i>	80 <i>jakanju</i>
13 „ <i>ilan</i>	90 <i>uyunju</i>
14 „ <i>duin</i>	100 <i>tangga</i>
15 <i>tofohon</i>	101 <i>tangga emu</i>
16 <i>juwan ninggun</i> , etc.	200 <i>juwe tangga</i>
20 <i>orin</i>	300 <i>ilan tangga</i> , etc.
21 <i>orin emu</i> , etc.	1000 <i>minggan</i>
30 <i>gusin</i>	10,000 <i>tumen</i>
40 <i>dehi</i>	100,000 <i>juwan tumen</i>
50 <i>susai</i>	1,000,000 <i>tanggū tumen</i> .
60 <i>ninju</i>	

The higher numerals (up to 100 trillions *buju baja*) are not originally Manchu, but we introduced into Buddhist works in imitation of Tibetan numerals which again, were original Sanscrit.

b. The Ordinal Numerals are formed by adding *ci* to the cardinals, dropping a final *n* except in *juwan* ten and *tumen* ten thousand, in which two the *n* is part of the root:

The first *uju*, *ujui*, *ujuci*, *tuktan*, *emuci*, the very first *ujui uju*, *niongnio*, *bonggo*.

The second *jai*, *jaici*, *juweci*.

The third *ilaci*

The fourth *duici*

The fifth *sunjaci*

The sixth *ningguci*

The seventh *nadaci*

The eighth *jakaci*

The ninth *uyuci*

The tenth *juwanci*

The eleventh *juwan emuci*

The hundredth *tanggaci*

The thousandth *minggaci*

The ten thousandth *tumenci*.

For the days of the month and for the months and years other expressions are in use: the first day of the month *ice*; the first month *tob biya* (正月); the first year (of an emperor's reign) *sucungga aniya* (元年); the 3rd day of the 3rd moon *ilangga inenggi*; the 7th day of the 7th moon *nadangga inenggi*; the 16th day of the 1st moon *niohun*; the 11th moon *omson biya*; the 12th moon *jorgon biya*.

The first of 2 or 3 sons is *uda*, the second *jacin*.

d. Distributive Numerals are formed by adding *ta*, *te*, *to*, to the cardinals, final *n* being dropped as with the ordinal numerals (except in *juwan* 10 and *tumen* 10,000).

one by one *emte* (for *emute*)

by twos *juwete*

„ threes *itata*

„ fours *duite*

„ fives *sunjata*

„ sixes *ninggute*

„ sevens *nadata*

by 8 *jakata*

„ 9 *uyute*

„ 10 *juwanta*

„ 15 *tofohoto*

„ 20 *orita*

„ 30 *gusita*

„ 40 *dehite*

by 50 *susaita*.

„ 60 *ninjute*.

„ 70 *nadanjuta* (*te*).

„ 80 *jakanjute*.

„ 90 *uyunjute*.

„ 100 *tangguta*.

„ 1000 *minggata*.

„ 10,000 *tumenta*.

„ several *udute*.

e. Fractional numerals: *dulin*, *dulga*, *andala*, *tubi*, *dulimba*, *kontoho* half;  $\frac{1}{4}$  *duin ci em*  $\frac{1}{8}$  *ilan ci emu*.

f. Multiplicative Numerals are formed by adding *ubu* or *rsu* (*ursu*) to the cardinals with elision of final *n* (except as above in *juwan* and *tumen*):

single *emursu*, *emu ubu*;

double *jursu*, *juwe ubu*, *ubui*; *ubui fulu* (twice as much), *juru*, *bakcin*;

threefold *ilarsu ilan ubu* ;  
 ninefold *uyursu* ;  
 hundredfold *tanggarsu*.

With reference to textile fabrics *ri* is used : *ilari* threefold, *sunjari* fivefold, *jakari* eightfold.  
 Other numeral expressions are : *gemu* both, *durbejengge* square, with four angles.

#### 4. VERBS.

There are in Manchu pure verbal stems of one and more syllables like *o* to be, *ara* to write, and verbs derived from nouns and adjectives.

The more common syllables used in case of such derivation are:

*ta*, *to*, *te*, *da*, *do*, *de* : *gosin* humanity—*gositambi* (also without any insertion : *gosi—mbi*); *jali* crafty—*jalidamb* to cheat.

*na*, *no*, *ne* : *abdaha* a leaf—*abdahanambi* to leaf; *acan* union—*acanambi* to meet.

*la*, *le*: *hiyoošun* (孝順) filial piety—*hiyoošulambi* to treat with filial piety; *aba* a hunt—*abalambi* to hunt.

*du*, *ndu* : *hiyoošun* filial piety—*hiyoošundumbi*.

*ra*, *ro*, *re*: *gisun* word—*gisurembi* to speak.

*ša*, *šo*, *še* : *injeku* merry—*injekušembi* to laugh at; *ddali* similar—*adalisamb* to be similar.

In some cases it is doubtful whether the verb is derived from the noun or whether the latter is of verbal derivation : *isan* a meeting, *isambi* to meet; *iren* the track of fish, *irenambi* to ruffle the water (as fish do).

There are further syllables which, when added to the stem of verbs form new verbs. These are:

*ja*, mostly reflexive : *ganinambi* to think, *ganinjambi* the same; *isambi* to meet, *isamjambi* to collect.

*nu*, *ndu*, mostly cooperative : *injemb* to laugh, *injendumbi* to laugh together (*injenumbi*); *arambi* to do, *arandumbi* to do together.

*ca*, *co*, *ce*, cooperative and frequentative : *injemb* to laugh, *injecemb* to laugh together; *dedumbi* to sleep, *deducemb* to sleep together.

*ji* : *wambi* to kill, *wajimb* to die; *arambi* to do, *aranjimbi* to come to do.

*na*, *no*, *ne* : *isimb* to come near, *isinambi* to arrive.

An accumulation of these syllables frequently occurs : *ijumbi*—*ijurambi*—*ijursambi* to besmear; *abalambi* to hunt, *abalanambi* to go hunting, *abalanjimbi* to come to the hunt, *abalandumbi* to hunt together; *acambi* to meet, *acalambi* to agree upon, *acamjambi* to collect, *acanambi* to meet, *acandumbi* to meet together, *acanjimb* to come to meet.

*Moods and Tenses.* To express the moods and tenses the Manchu verb has 23 forms.

1. The stem; the moods and tenses are produced by adding the following affixes to the stem of the verb :—

2. *mbi*, 3. *me*, 4. *ha* (*he*, *ho*, *ka*, *ke*, *ko*, *ngka*, *ngke*, *ngko*), 5. *ra* (*re*, *ro*, *ndara*, *ndere*), 6. *ci*, 7. *ki*, 8. *fi* (*pi*, *mpi*), 9. *mbihe*, 10. *habi* (*hebi*, *hobi*, *kabi*, *kebi*, *kobi*), 11. *habihe* (*hebihe*, *hobihe*, *kabihe*, *kebihe*, *kobihe*), 12. *habici* (*hebici*, *hobici*, *kabici*, *kebici*, *kobici*); 13. *cibe*, 14. *cina* (*cun*), 15. *kini*, 16. *mbime*, 17. *mbifi*, 18. *nggala* (*nggele*, *eggolo*), 19. *mbumbi*, 20. *mbubumbi*, 21. *ngge*, 22. *le* (*lengge*), 23. *leme* (*lame*).\*

\* Whenever hereafter any of these affixes is referred to, its number as here given will be quoted in brackets.

Of these *ha* (4), *ra* (5), *habi* (10), *habihe* (11), *habici* (12), and *nggala* (18) are subjected to the laws of vowel harmony.

Taking in order the parts of the paradigm *arambi* to write I will now explain each form.

1. The stem is *ara* which at the same time serves as the Imperative: *ara* write!
2. By adding *mbi* we obtain the Present Tense: *ara—mbi* I write (there being no distinction of persons, this stands for I, thou, he, we, you, they write).
3. *Me* added to the stem makes the Infinitive: *ara—me* to write; this form is also an Indefinite Gerund: writing.
4. The affix *ha* forms the preterite: *ara—ha* I wrote. It is also a past participle: written having written.
5. The affix *ra* forms the Future: *ara—ra* I shall write; it is also a participle: writing going to write.
6. *Ci* makes a Conditional Tense: *ara—ci* I should write, if I wrote, should I write, sometimes to be translated by the present tense implying a doubt.
7. *Ki* forms a Subjunctive of the present: *ara—ki* may he write.
8. *Fi* forms a past Gerund: *ara—fi* having written, after having written.

The above eight are the fundamental forms; the 15 others are formed by adding affixes to them. Those which are added to the stem are:—

9. *Mbihe* forming an Imperfect Tense: *ara—mbihe* I was writing.
10. *Habi* forming an Indefinite Past: *ara—habi* I have written.
11. *Habihe* forming a Pluperfect: *ara—habihe* I had written.
12. *Habici* forming a Past Conditional Tense: *ara—habici* if I had written.
13. *Cibe* forming an Adversative: *ara—cibe* although I may write, even if I write.
14. *Cina* forming a Concessive: *ara—cina* may he write if he likes, may he write what he likes. An old form *cun* (*ara—cun*) is found in a translation of the Shiking (Book of Odes).
15. *Kini* forming an Optative: *ara—kini* would that he wrote! *Cina* and *kini* are also used in an imperative or passive sense.
16. *Mbime* forming a Gerund: *ara—mbime* whilst writing.
17. *Mbifi* forming a Gerund: *ara—mbifi* having written.
18. *Nggala* denotes that a thing has not yet been done: *ara—nggala* before I wrote, before writing.

19. *Mbumbi* forming the Passive or Causative Mood: *ara—mbumbi* is written, causes to write. This then becomes a new verb, which as an independent stem (*arambu*) takes all the other affixes.
20. *Mbubumbi* forming a Causative of the Passive: *ara—mbubumbi* causes to be written.

The following affixes are added to the forms in *ha* (4) and *ra* (5):—

21. *Ngge* forming Verbal Nouns and Adjectives: *ara—ha—ngge*, *ara—ra—ngge* that which is written, the writing; that which he has written; he is writing; he who is writing.
22. *Le* adds an indefinite meaning: *ara—ha—le*, *ara—ra—le* whoever writes, whatever is written. This affix is originally *ele* (whoever) and the Chinese-Manchu Grammar Tsing Wen K Mung (vol. II, fol. 32 b) is wrong in giving two forms *le* and *la*, subjecting them to the law of vowel harmony. This form also takes the affix *ngge*: *ara—ha—le—ngge*, *ara—ra—le—ngge*—whosoever is writing.

23. *lame* (*leme*) added to the future in *ra* (5) renders the meaning adverbial: *ara—ra—lam* in the manner of writing.

## PARADIGM OF ARAMBI TO WRITE.

1. Imperative	<i>ara</i>	write!
2. Present Tense	<i>arambi</i>	I write.
3. Infinitive	<i>aramé</i>	to write.
4. Preterite	<i>araha</i>	I wrote.
5. Future	<i>arara</i>	I shall write.
6. Conditional	<i>araci</i>	should I write.
7. Subjunctive Present	<i>araki</i>	may he write.
8. Past Gerund	<i>arafi</i>	having written.
9. Imperfect	<i>arambihe</i>	I was writing.
10. Indefinite Past	<i>arahabi</i>	I have written.
11. Pluperfect	<i>arahabihe</i>	I had written.
12. Past Conditional	<i>arahabici</i>	if I had written.
13. Adversative	<i>aracibe</i>	although he may write.
14. Concessive	<i>aracina</i>	may he write.
15. Optative	<i>arakini</i>	would that he wrote.
16. Gerund I.	<i>arambime</i>	whilst writing.
17. " II.	<i>arambifi</i>	having written.
18. " III.	<i>arangala</i>	before writing.
19. Passive	<i>arambumbi</i>	it is written.
20. Causative or Passive	<i>arambubumbi</i>	I cause to be written.
21. Verbal Noun	<i>arahangge, ararangge</i>	the writing, the writer.
22. Indefinite	<i>arahale, ararale</i>	whoever writes.
23. Adverbial	<i>araralame</i>	in the manner of writing.

## IRREGULARITIES.

1. The following verbs have an irregular Imperative :—

<i>baimbi</i>	to request	— <i>baisu</i> .
<i>bimbi</i>	to be	— <i>bisu</i> .
<i>gaimbi</i>	to receive	— <i>gainu</i> .
<i>jembí</i>	to eat	— <i>jefu</i> .
<i>jimbi</i>	to come	— <i>jio, ju</i> .
<i>ombi</i>	to become	— <i>oso</i> .
<i>tucimbi</i>	to go forth	— <i>tusinu</i> .
<i>wasimbi</i>	to fall	— <i>wasinu</i> .
<i>wesimbi</i>	to rise	— <i>wesinu</i> .

2. The sign of the Past Tense *ha, he, ho, hz, he, ko, ngka, ngke, ngko*, and the sign of the Future *ra, re, ro, ndara, ndere, ndoro* are subject to the laws of vowel harmony. The general rules are :—

a. verbs with the stem in *a* have *ha (ka)* and *ra*. Exceptions with *ha, re*: *buktalambi, cihalambi, cilcilambi, maimambi, manjurambi, miyocalambi, niongalambi, niyakurambi, tungni-gambi*. With *he, ra*: *derakulambi, faishalambi, sosambi*. With *ho, ro*: *morilambi*.

b. verbs with the stem in *e* have *he (ke)* and *re*. Exceptions: *siderilembi (ha, re)*; *giyolorẽmbi (ho, ro)*.

c. verbs with the stem in *o* have *ho (ko)* and *ro*. Exceptions: *doombi (ha, re)*; *fombi (ha, re)*; *gombi, goha, gondoro*; *joombi (ha, re)*; *leombi or loombi (ha, re)*; *neombi (he, re)*; *niyaniombi (ha, re)*; *õombi (ha, re)*; *tungniombi (ha, re)*; *yombi, yoha, yoro, yondoro*.



d. verbs in u with a preceding have *ha* (*ka*), *ra* (*re*). Exception : *niyanggumbi* (*he*, *re*).

e. verbs in i with a preceding have *ha* (*ka*), *ra* (*re*). Exception : *alanggimbi* (*he*, *re*).

f. verbs in i with e preceding have *he* (*ke*), *re*. Exception : *kesimbi* (*ha*, *re*).

g. verbs in u with e preceding have *he* (*ke*), *re*. Exception : *feksimbi* (*ha*, *re*).

*Dahambi* forms *daha* (instead of *dahaha*), *bahambi* forms *baha*.

A number of verbs, however, contrary to the above rules, take *ha*, *ra*; *ha*, *re*; *he* *re*; *h* *ro*; *ka*, *ra*; *ka*, *re*; *ke*, *re*; *ko*, *ro*; *ha* and *ka*, *ra*; *ha* and *ka*, *re*; *ha* and *ke*, *re*; *ha* and *he*, *re*; *h* and *ko*, *ro*; *he* and *ko*, *ro*; *he* and *ke*, *re*; *ho* and *ko*, *ro*; *ke* and *ko*, *ro*. It would be to no purpose to give the long lists of these verbs, Sakharoff's Dictionary gives the affixes used by each verb.

The following verbs are only used in the Indefinite Past: *abulikabi*, *abšakabi*, *bemberekeb* *delerekebi*, *farakabi*, *feherekabi*, *geigerekabi*, *genggerekabi*, *giyabsarakabi*, *guwasakabi*, *ilmerekab* *jakjarakabi*, *jerekabi*, *joholikabi*, *juyekabi*, *laifarakabi*, *lebderekabi*, *lukdurekabi*, *werukebi*.

The following verbs are found only as participles in *ha*, *he* and *ko*: *fuseke*, *niyekseke*, *oyok sureke*, *uldeke*, *undarako*.

Certain verbs form the Preterite in *ngka*, *ngke*, *ngko*, the future in *ndara*, *ndere*, *ndor*. Others form the Past Gerund in *pi*, *mpi* instead of in *fi*. The following list gives the verbs with these irregularities, including the verbs already mentioned with irregular Imperatives.

#### LIST OF IRREGULAR VERBS.

Verb.	Imperative.	Preterite.	Future.	Past Gerund.
bahambi	baisu	baha	baire	bisarapi infin. bonme cafi colgoropi  deserepi duksepi dulepi eldepi eyepi falarapi farapi fempi fompi, condit. fomci fosopi fumpi
baimbi		baiha	bandara	
bambi		bangka	bisire	
bimbi		bihe		
bisarambi			bore, bondoro	
bombi		bongko	cara	
cambi		caha, cangka	colgororo	
colgorombi		colgoroko		
dahambi		daha		
deserembi				
duksembi				
dulembi		eldeke	eldere	
eldembi				
eyembi				
falarambi	gaisu gaju	faraha, faraka	farara	guwempi, cond. guwen  gūwaliyapi, hūwaliya
farambi		febuhe	febure	
febumbi (fembi)		foha	fore	
fombi				
fosombi		fungke	gaire	
fumbi		gaiha		
gaimbi			gerere, gerendere	
gajimbi		gerehe, gereke	gondoro	
gerembi		goha	guwendere	
gombi		guwengke	gūndere	
guwembi		gūha	gūwaliyara	
gūmbi		gūwaliyaka		
gūwaliyambi (hū)				

<i>Verb.</i>	<i>Imperative.</i>	<i>Preterite.</i>	<i>Future.</i>	<i>Past Gerund.</i>
hafumbi	jefu jio, ju	hafuka	hafundere	hafupi
hatambi		hataha	hataha, hatandara	
jailambi		jailaha	jailara, jailandara	
jaksambi				jaksapi
jalambi		jalaka	jalara, jalandara	jalapi
jalumbi		jaluka	jalura	jalupi
jembu		jeke, jengke	jetere, jendere	jempi
jimbi		jihe	jidere	[jongki jomp, cond. jonci, opt.
jombi		jongko	jondoro	
jumbi		jungke	jure	jumpi, opt. jabki
jurambi				jnrapi
juwambi		juwangka, juwaka	juwara, jore	juwampi
niorombi				nioropi
ombi, oombi	oso	oho	ojoro	
sambi		sangka	sara	sampi
sembi		sengke	sere	
sosombi		sosoko	sosoro	sosopi
sumbi		sungke, suhe	sure	
šahūrambi		šahūraka	šahūrara	šahūrapi
šambi		šangka, šaha	šara	
šarambi				šarapi
šumbi		šungke	šure	šumpi
teyembi		teyehe	teyere, teyendere	
tucimbi	tuciun	tucihe, tucike	tucire	
ukambi		ukaha, ukaka	ukara, ukandara	
wasimbi	wasinu	wasika, ha	wasire	
wembi		wengke	were, wendere	wempi, inf. weme
wesimbi	wesinu	wesike	wesire	wesipi
yombi		yoha	yoro, yondoro	
yumbi		yungke	yudere, yundere	yumpi

### *The Verb in the Negative.*

Negation is expressed by *aku* not, is not (無, 不, 未, 沒有), *waka* not, no (不是), *ume* (莫) do not, *unde* not yet, *umai* not, not at all.

When joined to the Present Tense *aku* simply follows: *bi gisurembi aku* I do not speak. With other verbal forms *aku* loses its *a*: *araha—ka* he has not written, *genehe—ka* he did not go. Joined to the Future the *a* of *aku* remains: *arar—aku* he will not write, *gener—aku* he will not go. The affixes *ci*, *fi*, and *ngge* follow *aku*: *generakuci* if he does not go, *akufi* not existing, *bisirakungge* those who are not present (不在的). When alone *aku* takes the regular affixes: *bi akambi* I am not. A double negation often occurs, *akungge aku* (無不): *serakungge aku* nothing unsaid, he says everything.

In interrogative sentences *aku* adds an *n*: *si sembio akin* will you eat or not?

*Wdha* not, no, is either employed like *aku*, but without taking the affixes, or stands at the beginning of a sentence and then means no: *manju bithe hulambi wakao* do you not study Manchu?

*Ume* followed by the verb in the Future Tense (*ra*) expresses prohibition: *ume fusikusara* do not despise; *ume gunire* do not think.

*Unde* is preceded by the verb in the Future Tense (*ra*): *bi sabure unde* I have not yet seen.

## 5. ADVERBS.

Manchu Adverbs are either primitive or derived from nouns, pronouns, numerals, or verbs.

a. Primitive Adverbs are indeclinable words like *inu* yes, *coro* after to-morrow, etc., of which there are a great number.

b. Nouns are transformed into Adverbs by the affix *i*: *an-i* according to custom; *de*: *doro de* solemnly; *ci*: *daci* from the beginning, naturally; *dari*: *biyadari* monthly. Many adjectives especially those ending in *saka*, *cuka*, *cuke* may be used as Adverbs.

c. The Pronouns furnish a great number of Adverbs: *aide* where?, *aibaci* wherefrom?, etc.

d. Most of the Numerals may be used as Adverbs. To the Ordinal Numerals *de* is added *jaide* secondly. Others are formed by adding *geri*, *nggeri*, *jergi*, *mudan*, *mari*: *emgeri* once *ilanggeri* thrice; *emu mudan*, *emu mari* once. *Leme* forms multiplicative Adverbs: *tumenlem* 10,000 fold.

e. The verbal forms in *me* (*aramé*), *mbime* (*arambime*), *leme*, *lame* preceded by the verb in the Future Tense (*araralame*) may all be used as adverbial expressions.

f. Many Adverbs are formed by adding the negation *akū*: *erin akū* never; *hercun akū* unexpectedly.

## 6. POSTPOSITIONS.

These are either simple or compound.

a. The Simple Postpositions are the case affixes *i*, *de*, *ci*: *i* with, with the help of: *suks* with the axe; *de* in, at, on, towards, upon, to: *hoton de* in or to the town; *ci* from, out of: *boo* from the house.

b. The Compound Postpositions follow the noun without any case affix or are preceded by *de*, *be*, or *ci*: *omoi jakade* near the pond; *alin de isitala* as far as to the mountain; *fafun dahame* in accordance with the law; *julge ci ebsi* from antiquity.

## 7. CONJUNCTIONS.

Beside several postpositions being used as Conjunctions like *jakade* when, because, *isitala* as soon as, *turgunde* as, because, etc., there are primitive Conjunctions like *uthai* therefore, *damu bu* and derivatives of verbs like *cohome* consequently, *tuwame* with regard to, *oci* (from *ombi*) if, *ocil* although, *ofi* because, of nouns like *fonde* at the time when, *bade* when, of pronouns like *aibe*.... *aibe* as well as, and of numerals like *emgeri*.....*emgeri* now... ..now.

## 8. INTERJECTIONS.

There is a great variety of Interjections in Manchu: *ai* ah, *ara* alas, *yaka* ah, *adada* bravo, *cibse* hush, *takasu* stop, *cu* off, etc. A number of onomatopoeic interjections are used as verbs when followed by *sembi* (to speak): *kab snap*, *kab sembi* to snap at; *kanggur kinggur* helter-skelter with *sembi* to fall with a great noise.

## III. SYNTAX.

The position of words in a sentence is governed by the general rule, that every word precedes that by which it is governed. Thus the genitive stands before the noun on which it depends, e.g. *boo i ejen* the master of the house.

The adjective, participle, or demonstrative pronoun precedes its noun, e.g. *nikan mudan* the Chinese pronunciation; *mutere baita* a thing which can be done; *tere niyalma* that man.

The object stands before its governing verb, e.g. *bithe arambi* I write a letter.

The verb stands last in the sentence and can only be followed by a conjunction. The sentence "when I had given that thing to my father yesterday" would be rendered in Manchu : *sikse* (yesterday) *bi* (I) *mini ama de* (to my father) *tere* (that) *baita be* (thing) *buhabihe* (pluperfect of *bumbi* to give) *manggi* (when)

Subordinate verbs precede the conclusive verb and take the form of the Past Gerund in *fi* or the Conditional in *ci*, e.g. *cooha be gai fi amasi bederehe* he took (*gai fi*, Past Gerund of *gaimbi*) the army (*cooha be*) and retreated (*bederehe*, Preterit of *bederembi*) backwards (*amasi*) ; having collected his army he retreated.

Coordinate verbs standing first in the same sentence take the form of the Infinitive (or Gerund) in *me* and only the last verb takes the tense affix required, e.g. *muse niyalma jalan de banjifi inenggidari jabošome seoleme, beye dubentele kiceme faššame dulekengge be amcame aliyara gosihon babi*, we men (*muse niyalma*) having been born (*banjifi*, Past Gerund of *banjimbi*) into the world (*jalan de*), are daily (*inenggidari*) afflicted (*jabošome*, Gerund of *jabošombi*) and vexed (*seoleme*, Gerund of *seolembi*), till the end (*dubentele*) we fatigue (*kiceme*, Gerund of *kicembi*) and exert (*faššame*, Gerund of *faššambi*) ourselves (*beye*), expecting (*aliyara*, Future Participle of *aliyambi*) again and again (*amcame*) that which is past (*dulekengge be*) we are really (*babi*) miserable (*gosihon*).

The following pages will serve as reading lessons and as exercises for the elucidation of Manchu syntax. The text is taken from the "*Tangga meyen*" (Hundred Chapters) a book of Manchu-Chinese dialogues, v. page 10 of my "Essay on Manchu Literature" in Journal of C. B. of R. A. S. vol. xxiv (1890): The Chinese version of these dialogues is familiar to every student of Chinese, as it forms the "Hundred Lessons" in the Tzū-êrh-chi of Sir Thomas Wade, of whose classical English translation I have availed myself. By comparing the Chinese of these dialogues the interesting fact will be noticed that certain peculiarities of Pekingese are Manchuisms foreign to ordinary "Mandarin."

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1	2	3	4	inu yes, indeed waka not oci Cond. (6) of ombi to be, it may ai what? bi I juwan ten aniya year funceme Inf. (3) of funcembi to exceed, coordinate definite verb followed by taciha: I have exceeded and learned nikan Chinese bithe book taciha Pret. (4) of tacimbi to learn: I have learned tetele from <i>te</i> now and <i>tele</i> till; up to the present, still umai not at all dube point, end, extreme da beginning, <i>dube da</i> the very beginning tucirakū Fut. (5) of tucimbi to appear, with <i>akū</i> not: it does not appear jai second, further aikabade if manju Manchu bithe book hūlarakū Fut. (5) of hūlambi to read, to study, with <i>akū</i> not: shall not study ubaliyambure Fut. partic. (5) of ubaliyam- bumbi to translate be accusative affix tacirakū Fut. (5) of tacimbi to learn with <i>akū</i> not oci Cond. (6) of ombi to be juwe <i>de</i> two, with postpos. in gemu both, alike sartabure Fut. (5) of sartabumbi to be delayed <i>de</i> postpos. to isinambi to arrive
بني حس مصل من ول مصل مصل المنج المنج	ومن مصل المنج مصل المنج مصل المنج المنج	حس مصل المنج مصل المنج مصل المنج المنج	ومن مصل المنج مصل المنج مصل المنج المنج	

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JUNIOR. To be sure not. I have been studying Chinese for over ten years, but I am still as far as ever from seeing my way in it. Then if I can't master Manju and learn to translate, I shall have broken down at both ends of the line.

JUNIOR. To be sure not. I have been studying Chinese for over ten years, but I am still as far as ever from seeing my way in it. Then if I can't master Manju and learn to translate, I shall have broken down at both ends of the line.



1	2	3	4	
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>mini</i> my
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>bairengge</i> Fut. Part. (21) of <i>baimbi</i> to
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	request: that which I shall request
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>age</i> elder brother, sir
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>gosici</i> Cond. (6) of <i>gosimbi</i> to be kind to
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>šadambi</i> Present (2) to be (get) tired
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>seme</i> Inf. or Ger. (3) of <i>sembi</i> to say:
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	saying
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>ainara</i> Fut. (5) of <i>ainambi</i> to do what?
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>šolo</i> leisure
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>šolo</i> leisure
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>de</i> in
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>udu</i> several, some
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>meyen</i> chapter
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>manju</i> Manchu
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>gisun</i> word, speech
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>banjibufi</i> Past Ger. (8) of <i>banjibumbi</i> to
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	create, prepare: having prepared
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>minde</i> dat. for me
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>hūlabureo</i> Future (5) of causative of <i>hū-</i>
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>lambi</i> to read, to study with <i>o</i> implying
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	a request: please cause me to study
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>deo</i> younger brother
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>bi</i> I
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>bahafi</i> Past Ger. (8) of <i>bahambi</i> to obtain,
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	to succeed
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>hūwašaci</i> Cond. (6) of <i>hūwašambi</i> to in-
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	crease, to prosper
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>gemu</i> entirely
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>age</i> elder brother, sir
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>i</i> genitive affix
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>kesi</i> grace
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>kai</i> is (final particle).

JUNIOR. What I have to ask, then, is this: that you will so far take an interest in me as to put yourself to a little trouble on my account; I will tell you how. Find time, if you can, to compose a few phrases in Manchu for me to study, and if I manage to succeed at all, I shall regard it entirely as your work.





1	2	3	
<p> karulaki Subj. (7) of <i>karulambi</i> to repay  <i>serengge</i> Verbal Noun (21) of <i>sembi</i> to say :  that which you said  <i>ai</i> what ?  <i>gisun</i> word, speech  <i>musei</i> gen. of <i>muse</i> we, we two  <i>dolo</i> interior, in the family  <i>gisureci</i> Cond. (6) of <i>gisurembi</i> to speak  <i>ombio</i> to be, can, may, with interrogative <i>o</i> :  will that do ?  <i>tuttu</i> thus  <i>oci</i> Cond. (6) of <i>ombi</i> to be  <i>bi</i> I  <i>hukšehe</i> Pret. (4) of <i>hukšemb</i> to be thank-  ful  <i>seme</i> Inf. or Ger. (3) of <i>sembi</i> to say  <i>wajirakū</i> Fut. (5) of <i>wajimbi</i> to end, with  <i>akū</i> not : infinitely  <i>damu</i> only  <i>hengkišeme</i> Inf. or Ger. (3) of <i>hengkišemb</i>  to prostrate oneself  <i>baniha</i> thanks  <i>bure</i> Fut. (5) of <i>bumbi</i> to give  <i>dabala</i> only  <i>geli</i> besides  <i>ai</i> what ?  <i>sere</i> Fut. (5) of <i>sembi</i> to say. </p>	<p> <i>karulaki</i> Subj. (7) of <i>karulambi</i> to repay  <i>serengge</i> Verbal Noun (21) of <i>sembi</i> to say :  that which you said  <i>ai</i> what ?  <i>gisun</i> word, speech  <i>musei</i> gen. of <i>muse</i> we, we two  <i>dolo</i> interior, in the family  <i>gisureci</i> Cond. (6) of <i>gisurembi</i> to speak  <i>ombio</i> to be, can, may, with interrogative <i>o</i> :  will that do ?  <i>tuttu</i> thus  <i>oci</i> Cond. (6) of <i>ombi</i> to be  <i>bi</i> I  <i>hukšehe</i> Pret. (4) of <i>hukšemb</i> to be thank-  ful  <i>seme</i> Inf. or Ger. (3) of <i>sembi</i> to say  <i>wajirakū</i> Fut. (5) of <i>wajimbi</i> to end, with  <i>akū</i> not : infinitely  <i>damu</i> only  <i>hengkišeme</i> Inf. or Ger. (3) of <i>hengkišemb</i>  to prostrate oneself  <i>baniha</i> thanks  <i>bure</i> Fut. (5) of <i>bumbi</i> to give  <i>dabala</i> only  <i>geli</i> besides  <i>ai</i> what ?  <i>sere</i> Fut. (5) of <i>sembi</i> to say. </p>	<p> <i>karulaki</i> Subj. (7) of <i>karulambi</i> to repay  <i>serengge</i> Verbal Noun (21) of <i>sembi</i> to say :  that which you said  <i>ai</i> what ?  <i>gisun</i> word, speech  <i>musei</i> gen. of <i>muse</i> we, we two  <i>dolo</i> interior, in the family  <i>gisureci</i> Cond. (6) of <i>gisurembi</i> to speak  <i>ombio</i> to be, can, may, with interrogative <i>o</i> :  will that do ?  <i>tuttu</i> thus  <i>oci</i> Cond. (6) of <i>ombi</i> to be  <i>bi</i> I  <i>hukšehe</i> Pret. (4) of <i>hukšemb</i> to be thank-  ful  <i>seme</i> Inf. or Ger. (3) of <i>sembi</i> to say  <i>wajirakū</i> Fut. (5) of <i>wajimbi</i> to end, with  <i>akū</i> not : infinitely  <i>damu</i> only  <i>hengkišeme</i> Inf. or Ger. (3) of <i>hengkišemb</i>  to prostrate oneself  <i>baniha</i> thanks  <i>bure</i> Fut. (5) of <i>bumbi</i> to give  <i>dabala</i> only  <i>geli</i> besides  <i>ai</i> what ?  <i>sere</i> Fut. (5) of <i>sembi</i> to say. </p>	
<p>Talk of handsome return, indeed ! people as intimate as you and I are should never use such language to one another.</p> <p>JUNIOR. Well, sir, if that's the way of it, I am sure I feel extremely obliged. I have only to make you my best bow, and I shall say no more.</p>			

1	2	3	4	age elder brother, sir sini thy manju Manchu gisun word, speech ai what ? solo leisure de in taciha Pret. (4) of <i>tacimbi</i> to learn mudan pronunciation gairengge Verbal Noun (21) of <i>gaimbi</i> to take, to obtain sain good bime Ger. (8) of <i>bimbi</i> to be tomorhon clear mini my manju Manchu gisun word, speech be accusative affix ai what ? dabufi Past. Ger. (8) of <i>dabumbi</i> to count gisurere Fut. Part. of <i>gisurembi</i> to speak babi from <i>ba</i> place and <i>bi</i> it is age elder brother, sir gosime Ger. (3) of <i>gosimbi</i> to love ofi Past Gerund (8) of <i>ombi</i> to be uttu thus
سینر جینر دیسو رمانچر سینر دیسو اچر مصحف المنیر المنیر سینر دیسو اچر مصحف المنیر المنیر سینر دیسو اچر مصحف المنیر المنیر	سینر جینر دیسو رمانچر سینر دیسو اچر مصحف المنیر المنیر سینر دیسو اچر مصحف المنیر المنیر سینر دیسو اچر مصحف المنیر المنیر	سینر جینر دیسو رمانچر سینر دیسو اچر مصحف المنیر المنیر سینر دیسو اچر مصحف المنیر المنیر سینر دیسو اچر مصحف المنیر المنیر	سینر جینر دیسو رمانچر سینر دیسو اچر مصحف المنیر المنیر سینر دیسو اچر مصحف المنیر المنیر سینر دیسو اچر مصحف المنیر المنیر	

II. SENIOR. Why, when did you find, time to learn all the Manchu you know sir? Your pronunciation is good and you speak quite intelligibly.

JUNIOR. Oh, sir, you are too complimentary. My Manchu does not amount to anything. There's a friend of mine who really does talk well;

1	2	3	4	<p><i>getuken</i> intelligible  <i>bime</i> Ger. (3) of <i>bimbi</i> to be  <i>dacun</i> quick, fluent  <i>majige</i> little  <i>nikan</i> Chinese  <i>mudan</i> pronunciation  <i>akū</i> not  <i>umesi</i> very  <i>urehebi</i> Indef. Past (10) of <i>urembi</i> to be  ripe, proficient  <i>tuttu</i> thus  <i>bime</i> Ger. (3) of <i>bimbi</i> to be  <i>san</i> ear  <i>geli</i> further  <i>fe</i> old, the meaning is: he has heard much  old language  <i>tere</i> he  <i>teni</i> high, with adverbial affix <i>i</i>  <i>mangga</i> difficult, qualified  <i>seci</i> Cond. (6) of <i>sembi</i> to say, to call  <i>ombi</i> to be  <i>tere</i> he  <i>sinci</i> from <i>si</i> thou and <i>ci</i> from, to express  the comparative  <i>antaka</i> how?  <i>bi</i> I  <i>adarame</i> how?  <i>inde</i> dat. of <i>i</i> he: to him  <i>duibuleci</i> Cond. (6) of <i>duilembi</i> to compare  <i>ombini</i> to be, with interrogative <i>ni</i>: would  that do?  <i>fuhali</i> altogether  <i>tede</i> dat. of <i>tere</i> he  <i>bakcin</i> rival, match  <i>waka</i> not</p>
<p>بیمبیه - داکون - مایجه - نیکان - مودان - اکو - اومسی - اورهیبی - توتو - بیمه - سان - گلی - فیه - تیره - تنی - مگنجا - سکی - اومبی - تیره - سینی - انکا - بی - ادرامه - اینده - دویبولهسی - اومبینی - فوهالی - تده - باکچین - واکا</p>	<p>بیمبیه - داکون - مایجه - نیکان - مودان - اکو - اومسی - اورهیبی - توتو - بیمه - سان - گلی - فیه - تیره - تنی - مگنجا - سکی - اومبی - تیره - سینی - انکا - بی - ادرامه - اینده - دویبولهسی - اومبینی - فوهالی - تده - باکچین - واکا</p>	<p>بیمبیه - داکون - مایجه - نیکان - مودان - اکو - اومسی - اورهیبی - توتو - بیمه - سان - گلی - فیه - تیره - تنی - مگنجا - سکی - اومبی - تیره - سینی - انکا - بی - ادرامه - اینده - دویبولهسی - اومبینی - فوهالی - تده - باکچین - واکا</p>	<p>بیمبیه - داکون - مایجه - نیکان - مودان - اکو - اومسی - اورهیبی - توتو - بیمه - سان - گلی - فیه - تیره - تنی - مگنجا - سکی - اومبی - تیره - سینی - انکا - بی - ادرامه - اینده - دویبولهسی - اومبینی - فوهالی - تده - باکچین - واکا</p>	
<p>He is thoroughly at home in the language—intelligible, fluent, and speaks without a particle of Chinese accent, he is quite proficient. Then, besides, he has such a stock of words and phrases. Now, that is what one may call a good scholar, if you please.</p> <p>SENIOR. How does he compare with you?</p> <p>JUNIOR. Me! I should never venture to compare myself with him; I am as far from being his match</p>				

1	2	3	4	<i>abka</i> heaven <i>na</i> earth <i>i</i> genitive affix <i>gese</i> equal <i>sandalabuhabi</i> Ind. Past. (10) of <i>sandala-</i> <i>bumbi</i> to be separated. <i>turgun</i> reason <i>ai</i> what? <i>seci</i> Cond. (6) of <i>sembi</i> to say, call <i>ini</i> his <i>tacihangge</i> verbal noun (21) of <i>tacimbi</i> to learn <i>šumin</i> deep <i>bahanahangge</i> Verbal Noun (21) of <i>baha-</i> <i>nambi</i> to comprehend <i>labdu</i> much <i>bithe</i> book <i>de</i> in, for <i>amuran</i> having a passion for <i>tetele</i> till now <i>hono</i> also <i>angga</i> mouth <i>ci</i> from <i>hokoburakū</i> Fut. (5) of <i>hokobumbi</i> to leave off, with <i>akū</i> not <i>hūlambi</i> to read, study <i>gala</i> hand <i>ci</i> from <i>aljaburakū</i> Fut. of <i>aljabumbi</i> to separate, with <i>akū</i> not <i>tuwambi</i> to see, to look <i>imbe</i> him <i>amcaki</i> Subj. (7) of <i>amcambi</i> to reach <i>seci</i> Cond. of <i>sembi</i> to say <i>yala</i> certainly <i>mangga</i> difficult
<p>as the heavens are from the earth.</p> <p>SENIOR. What is the reason of that?</p> <p>JUNIOR. Oh, he has been much longer  at it, and knows a great deal more. Then  he is very studious; he has been commit-  ting to memory steadily ever since he began,  without stopping; the book is never out of  his hand. I should have trouble enough  to come up to him.</p>				

1	2	3	4	
<p>             1. <i>age</i> elder brother, sir  <i>sini</i> thy  <i>ere</i> this  <i>gisun</i> word, speech  <i>majige</i> little  <i>tašarabuhakū</i> Pret. (4) of <i>tašarabumbi</i> to cause an error, with <i>akū</i> not  <i>semeo</i> Inf. or Ger. (3) of <i>sembi</i> to say, to think, with interrogative <i>o</i>  <i>donjici</i> Cond. (6) of <i>donjimbi</i> to hear  <i>hing</i> with <i>sembi</i> to be careful, constant  <i>sere</i> Fut. (5) of <i>sembi</i> to say  <i>oci</i> Cond. (6) of <i>ombi</i> to be: if  <i>hada</i> rock  <i>de</i> in  <i>hafumbi</i> to penetrate  <i>sehebi</i> Indef. Past (10) of <i>sembi</i> to say  <i>tere</i> he  <i>inu</i> yes, also  <i>tacif</i> Past Ger. (8) of <i>tacimbi</i> to learn  <i>bahanahangge</i> Verbal Noun (21) of <i>bahanambi</i> to comprehend  <i>dabala</i> only  <i>umai</i> not at all  <i>banjinjiſi</i> Past Ger. (8) of <i>banjinjimbi</i> to come into life  <i>bahanahangge</i> Verbal Noun (21) of <i>bahanambi</i> to comprehend  <i>waka</i> not  <i>kai</i> is, final particle  <i>muse</i> we (two)  <i>tede</i> dat. of <i>tere</i> he: to him  <i>isirakūnge</i> Verbal Noun (21) of <i>isimbi</i> to arrive, with <i>akū</i> not  <i>ya</i> whatsoever  <i>ba</i> place           </p>	<p>             2. <i>age</i> elder brother, sir  <i>sini</i> thy  <i>ere</i> this  <i>gisun</i> word, speech  <i>majige</i> little  <i>tašarabuhakū</i> Pret. (4) of <i>tašarabumbi</i> to cause an error, with <i>akū</i> not  <i>semeo</i> Inf. or Ger. (3) of <i>sembi</i> to say, to think, with interrogative <i>o</i>  <i>donjici</i> Cond. (6) of <i>donjimbi</i> to hear  <i>hing</i> with <i>sembi</i> to be careful, constant  <i>sere</i> Fut. (5) of <i>sembi</i> to say  <i>oci</i> Cond. (6) of <i>ombi</i> to be: if  <i>hada</i> rock  <i>de</i> in  <i>hafumbi</i> to penetrate  <i>sehebi</i> Indef. Past (10) of <i>sembi</i> to say  <i>tere</i> he  <i>inu</i> yes, also  <i>tacif</i> Past Ger. (8) of <i>tacimbi</i> to learn  <i>bahanahangge</i> Verbal Noun (21) of <i>bahanambi</i> to comprehend  <i>dabala</i> only  <i>umai</i> not at all  <i>banjinjiſi</i> Past Ger. (8) of <i>banjinjimbi</i> to come into life  <i>bahanahangge</i> Verbal Noun (21) of <i>bahanambi</i> to comprehend  <i>waka</i> not  <i>kai</i> is, final particle  <i>muse</i> we (two)  <i>tede</i> dat. of <i>tere</i> he: to him  <i>isirakūnge</i> Verbal Noun (21) of <i>isimbi</i> to arrive, with <i>akū</i> not  <i>ya</i> whatsoever  <i>ba</i> place           </p>	<p>             3. <i>age</i> elder brother, sir  <i>sini</i> thy  <i>ere</i> this  <i>gisun</i> word, speech  <i>majige</i> little  <i>tašarabuhakū</i> Pret. (4) of <i>tašarabumbi</i> to cause an error, with <i>akū</i> not  <i>semeo</i> Inf. or Ger. (3) of <i>sembi</i> to say, to think, with interrogative <i>o</i>  <i>donjici</i> Cond. (6) of <i>donjimbi</i> to hear  <i>hing</i> with <i>sembi</i> to be careful, constant  <i>sere</i> Fut. (5) of <i>sembi</i> to say  <i>oci</i> Cond. (6) of <i>ombi</i> to be: if  <i>hada</i> rock  <i>de</i> in  <i>hafumbi</i> to penetrate  <i>sehebi</i> Indef. Past (10) of <i>sembi</i> to say  <i>tere</i> he  <i>inu</i> yes, also  <i>tacif</i> Past Ger. (8) of <i>tacimbi</i> to learn  <i>bahanahangge</i> Verbal Noun (21) of <i>bahanambi</i> to comprehend  <i>dabala</i> only  <i>umai</i> not at all  <i>banjinjiſi</i> Past Ger. (8) of <i>banjinjimbi</i> to come into life  <i>bahanahangge</i> Verbal Noun (21) of <i>bahanambi</i> to comprehend  <i>waka</i> not  <i>kai</i> is, final particle  <i>muse</i> we (two)  <i>tede</i> dat. of <i>tere</i> he: to him  <i>isirakūnge</i> Verbal Noun (21) of <i>isimbi</i> to arrive, with <i>akū</i> not  <i>ya</i> whatsoever  <i>ba</i> place           </p>	<p>             4. <i>age</i> elder brother, sir  <i>sini</i> thy  <i>ere</i> this  <i>gisun</i> word, speech  <i>majige</i> little  <i>tašarabuhakū</i> Pret. (4) of <i>tašarabumbi</i> to cause an error, with <i>akū</i> not  <i>semeo</i> Inf. or Ger. (3) of <i>sembi</i> to say, to think, with interrogative <i>o</i>  <i>donjici</i> Cond. (6) of <i>donjimbi</i> to hear  <i>hing</i> with <i>sembi</i> to be careful, constant  <i>sere</i> Fut. (5) of <i>sembi</i> to say  <i>oci</i> Cond. (6) of <i>ombi</i> to be: if  <i>hada</i> rock  <i>de</i> in  <i>hafumbi</i> to penetrate  <i>sehebi</i> Indef. Past (10) of <i>sembi</i> to say  <i>tere</i> he  <i>inu</i> yes, also  <i>tacif</i> Past Ger. (8) of <i>tacimbi</i> to learn  <i>bahanahangge</i> Verbal Noun (21) of <i>bahanambi</i> to comprehend  <i>dabala</i> only  <i>umai</i> not at all  <i>banjinjiſi</i> Past Ger. (8) of <i>banjinjimbi</i> to come into life  <i>bahanahangge</i> Verbal Noun (21) of <i>bahanambi</i> to comprehend  <i>waka</i> not  <i>kai</i> is, final particle  <i>muse</i> we (two)  <i>tede</i> dat. of <i>tere</i> he: to him  <i>isirakūnge</i> Verbal Noun (21) of <i>isimbi</i> to arrive, with <i>akū</i> not  <i>ya</i> whatsoever  <i>ba</i> place           </p>	

SENIOR. Nay, my young friend, I think you are making a slight mistake. Don't you remember what the proverb says: "If you are constant, you will penetrate a rock"? What he knows he knows only because he has learnt it; it has not come to him by intuition. And are we in any way otherwise constituted? not at all!

1	2	3	4	i he
ai what ?				ai what ?
hacin kind				hacin kind
i genitive affix				i genitive affix
bahanaha Pret. (4) of bahanambi to comprehend				bahanaha Pret. (4) of bahanambi to comprehend
urehe Pret. (4) of urembi to be proficient				urehe Pret. (4) of urembi to be proficient
okini Opt. (15) of ombi to be, may				okini Opt. (15) of ombi to be, may
muse we				muse we
damu only				damu only
mujilen heart				mujilen heart
be accusative affix				be accusative affix
teng with sembi to be firm				teng with sembi to be firm
seme Ger. (3) of sembi to say				seme Ger. (3) of sembi to say
jafafi Past Ger. (8) of jafambi to take				jafafi Past Ger. (8) of jafambi to take
gūnin thought				gūnin thought
girkūfi Past Ger. (8) of girkūmbi to exert				girkūfi Past Ger. (8) of girkūmbi to exert
tacici Cond. (6) of tacimbi to learn				tacici Cond. (6) of tacimbi to learn
udu although				udu although
tere that				tere that
ten hight				ten hight
de to, at				de to, at
isiname Ger. (3) of isinambi to arrive				isiname Ger. (3) of isinambi to arrive
muterakū Fut. (5) of mutembi to be able, with akū not				muterakū Fut. (5) of mutembi to be able, with akū not
bicābe Advers. (13) of bimbi to be				bicābe Advers. (13) of bimbi to be
inu yes, certainly				inu yes, certainly
urunakū without doubt				urunakū without doubt
haminambi to come near				haminambi to come near
dere final particle expressing a presumption.				dere final particle expressing a presumption.

Well, then, no matter how exact or practised a speaker he may be, all we have to do is to make up our mind and apply ourselves to the language; and if we don't quite reach the point he has attained, we shall not be very far behind him, I suspect.

1	2	3	4	<i>si</i> thou <i>nikan</i> Chinese <i>bithe</i> book <i>bahanara</i> Fut. Part. (5) of <i>bahanambi</i> to comprehend <i>niyalma</i> man <i>kai</i> is, final particle <i>ubaliyambure</i> Fut. (5) of <i>ubaliyambumbi</i> to translate <i>be</i> accusative affix <i>tacici</i> Cond. (6) of <i>tacimbi</i> to learn <i>umesi</i> very <i>ja</i> easy <i>dabala</i> only <i>gūnin</i> thought <i>girkūfi</i> Past Ger. (8) of <i>girkūmbi</i> to exert <i>giyalan</i> interval <i>lakcan</i> interruption <i>akū</i> not <i>emu</i> one; <i>emu anani</i> one after the other without interruption <i>tacime</i> Ger. (3) of <i>tacimbi</i> to learn <i>ohode</i> supposing, if <i>juwe</i> two <i>ilan</i> three <i>aniya</i> year <i>i</i> genitive affix <i>siden</i> middle <i>de</i> in
<p>III. SENIOR. As to becoming a translator of Manchu, you are a Chinese scholar, and you can have no difficulty in learning to translate. All you need is an exclusive devotion of your mind to the one subject. Don't let anything interfere with your studies, and let these be progressive; and in two or three years,</p>				



1	2	3	4	<p><i>ini cisui</i> as a matter of course  <i>dube</i> point, end, extreme  <i>da</i> beginning, <i>dube da</i> the very beginning  <i>tucimbi</i> to come out  <i>aika</i> if  <i>emu</i> one  <i>inenggi</i> day  <i>fiyakiyara</i> Fut. (5) of <i>fiyakiyambi</i> to glow  <i>juwan</i> ten  <i>inenggi</i> day  <i>šahūrara</i> Fut. (5) of <i>šahūrambi</i> to be cold  <i>adali</i> like, similar to  <i>tacici</i> Cond. (6) of <i>tacimbi</i> to learn  <i>uthai</i> then  <i>orin</i> twenty  <i>aniya</i> year  <i>bithe</i> book  <i>hūlahā</i> Pret. (4) of <i>hūlambi</i> to read, study  <i>seme</i> Ger. (3) of <i>sembi</i> to say  <i>inu</i> yes, truly  <i>mangga</i> difficult  <i>kai</i> is, final particle.</p>
<p>1. <i>ini cisui</i> as a matter of course, you will be well on your way. If you glow for one day and are cold for ten days in your study, you may read for 20 years, but it will come to nothing.</p> <p>IV JUNIOR. Will you do me the favour to look over these translations, sir, and make a few corrections?</p>	<p>2. <i>ubaliyambuhangge</i> Verbal Noun (21) of <i>ubaliyambumbi</i> to translate  <i>be</i> accusative affix  <i>tuwafi</i> Past Ger. (8) of <i>tuwambi</i> to look at  <i>majige</i> little  <i>dasatarao</i> Fut. (5) of <i>dasatambi</i> to correct with <i>o</i> implying a request.</p>	<p>3. <i>age</i> elder brother, sir  <i>mini</i> my</p>	<p>4. <i>age</i> elder brother, sir  <i>mini</i> my  <i>ubaliyambuhangge</i> Verbal Noun (21) of <i>ubaliyambumbi</i> to translate  <i>be</i> accusative affix  <i>tuwafi</i> Past Ger. (8) of <i>tuwambi</i> to look at  <i>majige</i> little  <i>dasatarao</i> Fut. (5) of <i>dasatambi</i> to correct with <i>o</i> implying a request.</p>	

1	2	3	4	<i>ūsai</i> B. A. <i>be</i> accusative affix <i>ai</i> what? <i>hendure</i> Fut. (5) of <i>hendumbi</i> to speak <i>simneci</i> Cond. (6) of <i>simnembī</i> to be examined <i>ome</i> Inf. (3) of <i>ombi</i> to be, may <i>ofi</i> Past Ger. (8) of <i>ombi</i> to be, because <i>mini</i> my <i>deo</i> younger brother <i>ere</i> this <i>siden</i> interval <i>de</i> to, in <i>teni</i> highly <i>hacihiyame</i> Ger. (3) of <i>hacihiyambi</i> to exert oneself <i>manju</i> Manchu <i>bihe</i> book <i>hūlambikai</i> to read, with <i>kai</i> final particle <i>hūdun</i> quickly <i>gebu</i> name <i>yabubu</i> Imp. Pass. (1) of <i>yabumbi</i> to go : cause to go, forward <i>nashūn</i> opportunity <i>be</i> accusative affix <i>ume</i> do not <i>ufarabure</i> Fut. (5) of <i>ufarabumbi</i> to neglect.
<p>and if so, how should a B. A. not be qualified? my younger brother is now working as hard as he can at Manchu for the little time that remains before he has to go up. Don't you throw away the opportunity. Add your name to the list at once.</p>				

1	2	3	4	<p><i>sini</i> thy</p> <p><i>manjurarangge</i> Verbal Noun (21) of <i>manjurambi</i> to speak Manchu</p> <p><i>majige</i> little</p> <p><i>murū</i> appearance</p> <p><i>tucikebi</i> Indef. Past (10) of <i>tucimbi</i> to come forth</p> <p><i>aibide</i> how?</p> <p><i>bi</i> I</p> <p><i>niyalmai</i> man, with gen. affix <i>i</i></p> <p><i>gisurere</i> Fut. Part. (5) of <i>gisurembi</i> to speak</p> <p><i>be</i> accusative affix</p> <p><i>ulhire</i> Fut. (5) of <i>ulhimbi</i> to understand</p> <p><i>gojime</i> only</p> <p><i>mini</i> my</p> <p><i>beye</i> body, self</p> <p><i>gisureme</i> Ger. (3) of <i>gisurembi</i> to speak</p> <p><i>ohode</i> when</p> <p><i>oron</i> interval, place</p> <p><i>unde</i> not yet, <i>oron unde</i> not yet time, too early</p> <p><i>gūwai</i> other, with gen. affix <i>i</i></p> <p><i>adali</i> like, similar</p> <p><i>fiyelen</i> chapter, piece, <i>fiyelen fiyeleni</i> connectedly</p> <p><i>gisureme</i> Inf. (3) of <i>gisurembi</i> to speak</p> <p><i>muterakū</i> Fut. (3) of <i>mutembi</i> to be able, with <i>akū</i> not</p> <p><i>sere</i> Fut. (5) of <i>sembi</i> to say</p> <p><i>anggala</i> not only</p> <p><i>emu</i> one</p> <p><i>siran</i> continuation</p> <p><i>i</i> adverbial particle, <i>emu sirani</i> uninterruptedly</p> <p><i>duin</i> four</p> <p><i>sunja</i> five</p> <p><i>gisun</i> word</p>
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1	2	3	4	<p><i>gemu</i> all  <i>sirabume</i> Inf. (3) of <i>sirabumbi</i> to connect  <i>muterakū</i> Fut. (5) of <i>mutembi</i> to be able,  with <i>akū</i> not  <i>tere</i> that  <i>anggala</i> not only  <i>hono</i> further  <i>emu</i> one  <i>aldungga</i> extraordinary, strange  <i>babi</i> place, with <i>bi</i> is  <i>gisurere</i> Fut. Part. (5) of <i>gisurembi</i> to speak  <i>onggolo</i> before  <i>baibi</i> in vain  <i>tašaraburakū</i> Fut. (5) of <i>tašarabumbi</i> to  make mistakes, with <i>akū</i> not  <i>calaburakū</i> Fut. (5) of <i>calabumbi</i> to err,  with <i>akū</i> not  <i>seme</i> Inf. (3) of <i>sembi</i> to say  <i>tathūnjame</i> Inf. (3) of <i>tathūnjambi</i> to doubt,  to be incertain, to be alarmed  <i>gelhun akū</i> without fear, to dare  <i>kengse lasha</i> constantly  <i>gisurerakū</i> Fut. (5) of <i>gisurembi</i> to speak,  with <i>akū</i> not</p>
<p>Then there is another odd thing I do:  whenever I am going to begin, without  being the least able to say why, I become  so alarmed about mistakes that I dare not  go on without hesitating; now, so long as  this continues to be the case, how am I to  make a speaker? Indeed, so far from con-  sidering myself one, I quite despair.</p>				<p><i>uttu</i> thus  <i>kai</i> it is  <i>mimbe</i> acc. of I  <i>adarame</i> how?  <i>gisure</i> Imp. (1) of <i>gisurembi</i> to speak  <i>sembi</i> to say, to call  <i>bi</i> I  <i>inu</i> yes, indeed  <i>usaka</i> in despair.</p>

SENIOR. This is all mere want of practice. Listen to me. Whenever you meet a man, no matter who, (that can talk Manchu), at him at once, and talk away with him.

1	2	3	4	<i>jai</i> secondly <i>bithede</i> book. with <i>de</i> in <i>šungke</i> well read <i>sefu</i> teacher (師傅 <i>shih-fu</i> ) <i>be</i> accusative affix <i>baifi</i> Past Gerund (8) of <i>baimbi</i> to seek <i>bithe</i> book <i>hūla</i> Imp. (1) of <i>hūlambi</i> to read <i>manju</i> Manchu <i>gisun</i> word, speech <i>de</i> in <i>mangga</i> proficient <i>gucuse</i> plur. of <i>gucu</i> friend <i>de</i> in, with <i>adanafi</i> Past Gerund (8) of <i>adanambi</i> to go to, to be together <i>gisure</i> Fut. (5), here Imp. of <i>gisurembi</i> to speak <i>inenggidari</i> daily <i>hūlaci</i> Cond. (6) of <i>hūlambi</i> to read <i>gisun</i> word, speech <i>ejembi</i> to remember <i>erindari</i> always <i>gisureci</i> Cond. (6) of <i>gisurembi</i> to speak <i>ilenggu</i> tongue <i>urembi</i> to be accustomed <i>uttu</i> thus <i>tacime</i> Inf. (3) <i>tacimbi</i> to learn <i>ohode</i> when <i>manggai</i> scarcely <i>emu</i> one <i>juwe</i> two
<p>You must go and take lessons of competent professors of the language as well, you know; and if you have any friends who are good Manchu scholars, you should be for ever talking with them. Read some Manchu every day, and talk incessantly, until the habit of speaking comes quite naturally to the mouth. If you follow this rule in a year or two at the farthest</p>				

1	2	3	4	<i>aniya</i> year <i>i</i> genitive affix <i>sidende</i> interval, with <i>de</i> in <i>inu</i> yes, certainly ; <i>inu cisui</i> naturally <i>gūnin</i> thought <i>i</i> sign of genitive <i>cihai</i> will, with adverbial affix <i>i</i> , <i>gūnin i</i> <i>cihai</i> as you like <i>anggai</i> mouth, with genitive affix <i>ici</i> in accordance <i>tang sembi</i> to speak without interruption <i>kai</i> final particle <i>muterakū</i> Fut. (5) of <i>mutembi</i> to be able, with <i>akū</i> not <i>jalin</i> as regards <i>geli</i> again <i>aiseme</i> how could it ? <i>jobombi</i> to apprehend, to fear <i>ni</i> interrogative particle.
<p>سيڤون كصير وڊير - يڤيڤيسير - يڤيڤيسير</p> <p>سيڤون كصير وڊير - يڤيڤيسير - يڤيڤيسير</p> <p>سيڤون كصير وڊير - يڤيڤيسير - يڤيڤيسير</p> <p>سيڤون كصير وڊير - يڤيڤيسير - يڤيڤيسير</p>	<p>سيڤون كصير وڊير - يڤيڤيسير - يڤيڤيسير</p> <p>سيڤون كصير وڊير - يڤيڤيسير - يڤيڤيسير</p> <p>سيڤون كصير وڊير - يڤيڤيسير - يڤيڤيسير</p> <p>سيڤون كصير وڊير - يڤيڤيسير - يڤيڤيسير</p>	<p>سيڤون كصير وڊير - يڤيڤيسير - يڤيڤيسير</p> <p>سيڤون كصير وڊير - يڤيڤيسير - يڤيڤيسير</p> <p>سيڤون كصير وڊير - يڤيڤيسير - يڤيڤيسير</p> <p>سيڤون كصير وڊير - يڤيڤيسير - يڤيڤيسير</p>	<p>سيڤون كصير وڊير - يڤيڤيسير - يڤيڤيسير</p> <p>سيڤون كصير وڊير - يڤيڤيسير - يڤيڤيسير</p> <p>سيڤون كصير وڊير - يڤيڤيسير - يڤيڤيسير</p> <p>سيڤون كصير وڊير - يڤيڤيسير - يڤيڤيسير</p>	<p><i>absi</i> why ?  <i>yoha</i> Pret. (4) of <i>yombi</i> to go, to walk  <i>bihe</i> Pret. (4) of <i>bimbi</i> to be  <i>bi</i> I  <i>ergi</i> this side  <i>emu</i> one  <i>niyamangga</i> related  <i>niyalmai</i> man, with genitive affix <i>i</i>  <i>boode</i> house, with <i>de</i> in  <i>genehe</i> Pret. (4) of <i>genembi</i> to go  <i>bihe</i> Pret. (4) of <i>bimbi</i> to be  <i>ere</i> this  <i>ildun</i> opportunity  <i>de</i> in  <i>mini</i> my  <i>boode</i> house, with <i>de</i> in, to  <i>darifi</i> Past Gerund (8) of <i>darimbi</i> to pass  <i>majige</i> little  <i>teki</i> Subj. Present (7) of <i>tembi</i> to sit down.</p>

you will speak it without an effort ; so now don't despair any more.

VII. JUNIOR. Where are you from, sir, may I ask ?

SENIOR. I have been to visit a relation of mine who lives down yonder. Won't you step in and sit down on your way, sir ?

1	2	3	4	<p>age elder brother, sir  <i>si</i> thou  <i>ubade</i> here  <i>tehebio</i> Indef. Past. (10) of <i>tembi</i> to sit, to reside, with interrogative <i>o</i>  <i>inu</i> yes  <i>jakan</i> lately  <i>guringjihe</i> Pret. (4) of <i>guringjimbi</i> to come to change place  <i>uttu</i> thus  <i>oci</i> Cond. (6) of <i>ombi</i> to be  <i>musei</i> we two, with genitive affix <i>i</i>  <i>tehengge</i> Verbal Noun (21) of <i>tembi</i> to sit, to reside  <i>giyanakū</i> far from  <i>udu</i> how much?  <i>goro</i> distant  <i>saha</i> Pret. (4) of <i>sambi</i> to know  <i>bici</i> Cond. (6) of <i>bimbi</i> to be  <i>aifini</i> before  <i>simbe</i> acc. of <i>si</i> thou  <i>tuwanjirakū</i> Fut. (5) of <i>tuwanjimbi</i> to come to see, to call, with <i>akū</i> not  <i>biheo</i> Pret. (4) of <i>bimbi</i> to be, with interrogative <i>o</i>  age elder brother, sir  <i>yabu</i> Imp. (1) of <i>yambumbi</i> to go  <i>ai geli</i> how could that be?  <i>mini</i> my  <i>boode</i> house, with postpos. <i>de</i> in  <i>kai</i> it is  age elder brother, sir  <i>wesifi</i> Past Gerund (8) of <i>wesimbi</i> to ascend  <i>teki</i> Subj. Pres. (2) of <i>tembi</i> to sit  <i>ubade</i> here  <i>icangga</i> convenient  <i>si</i> thou  <i>tuttu</i> thus  <i>tehede</i> seat, with postpos. <i>de</i> in  <i>bi</i> I  <i>absi</i> how?  <i>tembi</i> to sit.</p>
<p>میرا بھائی کے گھر پر رہتا ہوں۔</p>	<p>میرا بھائی کے گھر پر رہتا ہوں۔</p>	<p>میرا بھائی کے گھر پر رہتا ہوں۔</p>	<p>میرا بھائی کے گھر پر رہتا ہوں۔</p>	
<p>JUNIOR. Do you reside in this neighbourhood, sir?</p>				
<p>SENIOR. Yes, I moved into this house not long ago.</p>				
<p>JUNIOR. Oh! indeed, sir; then we are not so very far from each other. If I had been aware that you lived here, I should have called before. Go on, sir, pray (I'll follow you, if you please).</p>				
<p>SENIOR. What, in my own house? Now, please take the upper seat.</p>				
<p>JUNIOR. Thank you, I am very well where I am.</p>				
<p>SENIOR. But if you sit where you are sitting, what place am I to take?</p>				







1	2	3	4	<p><i>gulhun</i> completely</p> <p><i>emu</i> one</p> <p><i>inenggi</i> day</p> <p><i>gisureme</i> Inf. (3) of <i>gisurembi</i> to speak</p> <p><i>teceki</i> Subj. Pres. (7) of <i>tecembi</i> to sit together.</p> <p>—</p> <p><i>age</i> elder brother, sir</p> <p><i>si</i> thou</p> <p><i>inenggidari</i> daily</p> <p><i>ederi</i> this way</p> <p><i>yaburengge</i> Verbal Noun (21) of <i>yabumbi</i> to go</p> <p><i>gemu</i> all</p> <p><i>aibide</i> whither?</p> <p><i>genembi</i> to go</p> <p><i>bithe</i> book</p> <p><i>hulaname</i> Inf. (3) of <i>hūlanambi</i> to go to read</p> <p><i>genembi</i> to go</p> <p><i>manju</i> Manchu</p> <p><i>bithe</i> book</p> <p><i>hūlambi</i> to read</p> <p><i>wakao</i> it is not, with interrogative <i>o</i></p> <p><i>inu</i> yes</p> <p><i>ne</i> now</p> <p><i>aici</i> which?</p> <p><i>jergi</i> order</p> <p><i>bithe</i> book</p> <p><i>hūlambi</i> to read</p> <p><i>gūwa</i> other</p> <p><i>bithe</i> book</p> <p><i>akū</i> not</p> <p><i>damu</i> only</p> <p><i>yasai</i> eye, with genitive affix <i>i</i></p> <p><i>juleri</i> postpos. before</p> <p><i>buyarame</i> Ger. (3) of <i>buyarambi</i> to do petty things</p> <p><i>gisun</i> word, speech</p>
<p>1. ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ</p> <p>2. ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ</p> <p>3. ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ</p> <p>4. ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ</p>	<p>1. ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ</p> <p>2. ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ</p> <p>3. ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ</p> <p>4. ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ</p>	<p>1. ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ</p> <p>2. ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ</p> <p>3. ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ</p> <p>4. ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ</p>	<p>1. ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ</p> <p>2. ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ</p> <p>3. ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ</p> <p>4. ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ ڀڄڻ</p>	

and spend the day with you.

VIII. SENIOR. I observe you pass this way every day, sir, what place is it that you go to?

JUNIOR. I go to my studies.

SENIOR. To read Manchu, isn't it?

JUNIOR. It is.

SENIOR. What are you reading in Manchu?

JUNIOR. Oh, no new books, only every day talk



1. نكسر الحقو الحين اذ لم ندر في كل مكان مدرسة في كل مكان.

2. فحينئذ رجعوا الى المدرسة. وحينئذ لم ندر في كل مكان مدرسة.

3. لم ندر في كل مكان مدرسة. وحينئذ لم ندر في كل مكان مدرسة.

4. لم ندر في كل مكان مدرسة. وحينئذ لم ندر في كل مكان مدرسة.

*yala* really

*uju* head

*silgime* Ger. (3) of *silgimbi* to put into  
*aibide* where?

*baihanahakū* Pret. (4) of *baihanumbi* to go  
to search, with *akū* not

*musei* we two, with genitive affix *i*

*ubai* here, with genitive affix *i*

*šurdeme* all round

*fuhali* altogether

*manju* Manchu

*tacikū* school

*akū* not

*gūnici* Cond. (6) of *gūnimbī* to think

*sini* thy

*tacire* Fut. Part. (5) of *tacimbī* to learn

*ba* place

*ai* what?

*hendure* Fut. (5) of *hendumbi* to speak

*atanggi* when?

*bicibe* Advers. (13) of *bimbī* to be } whenever  
*bi* I } it may be

*inu* also

*bithe* book

*hūlanaki* Subj. Pres. (7) of *hūlanambi* to go  
to read

*mini* gen. of *bi* I

*funde* postpos. for

*majige* little

*gisureci* Cond. (6) of *gisurembi* to speak

*ojoroo* can, may, with interrogative *o*

*age* elder brother, sir

*si* thou

*mende* dat. plur. of *be* we

*tacibure* Fut. Part. (5) of *tacibumbi* to teach

*niyalma* man

*be* accusative affix

*we* who

*sembi* to say, call;

and I have looked, I assure you, everywhere (for a school) and left no place unexamined; but in our neighbourhood, I am sorry to say, there is no school for Manchu.

I was thinking that the one you go to would do for me well enough, and that one of these days I might commence my attendance. Will you be so good as to say a word for me to the master beforehand?

JUNIOR. Ah! I see you think that it is a regular professor that teaches us; but that



	akū not, arga akū he cannot help it šolo leisure jalgiyanjafi Past Ger. (8) of jalgiyanjambi to supply
۱	membe acc. of be we tacibumbi to teach waka not oci if age elder brother, sir bithe book hūlame Inf. (3) of hūlambi to read geneki Subj. Pres. (7) of genembi to go sehengge Verbal Noun (21) of sembi to say sain good baita thing dabala only sini gen. of si thou funde postpos. for majige little gisureci Cond. (6) of gisurembi to speak minde dat. of bi I geli then ai what wajiha Pret. (4) of wajimbi to end, finish ni interrogative particle.
۲	
۳	
۴	

that he feels obliged to find time to play the tutor. Were the case otherwise, your desire to study Manchu is a thing commendable in itself, and as for the trouble of speaking in your behalf, I should not have thought it any trouble at all.

IX. SENIOR. That gentleman is our old neighbour, you know ; the lad we have seen grow up here.

tere that  
age elder brother  
serengge Verbal Noun (21) of sembi to say  
musei our, with genitive affix i  
fe old  
adaki neighbour  
kai is  
kemneme Inf. (3) of kemnembi to } to regard  
measure } carefully  
tuwame Inf. (3) of tuwambi to see }  
mutuha Pret. (4) of mutumbi to grow }







1	1	boode house, with postpos. <i>de</i> in <i>bici</i> Cond. (6) of <i>bimbi</i> to be <i>bithe</i> book <i>tuwara</i> Fut. (5) of <i>tuwambi</i> to look at <i>dabala</i> only <i>balai</i> frivolous <i>bade</i> place, with postpos. <i>de</i> to <i>emu</i> one <i>okson</i> step <i>seme</i> Inf. (3) of <i>sembi</i> to say <i>inu</i> really <i>feliyerakū</i> Fut. (5) of <i>feliyembi</i> to walk, with <i>akū</i> not <i>tere</i> that <i>anggala</i> not only <i>siden</i> public <i>i</i> genitive affix <i>baita</i> affair <i>de</i> postpos. in <i>oci</i> Cond. (6) of <i>ombi</i> to be <i>ginggun</i> careful <i>olhoba</i> attentive <i>bahara</i> Fut. Part. (5) of <i>bahambi</i> to ob- tain <i>sara</i> Fut. Part. (5) of <i>sambi</i> to know <i>bade</i> place, with postpos. <i>de</i> in <i>oci</i> Cond. (6) of <i>ombi</i> to be <i>finenere</i> Fut. Part. (5) of <i>finenembi</i> to smudge <i>ba</i> place <i>akū</i> not is <i>ere</i> this <i>tob</i> right <i>seme</i> Inf. (3) of <i>sembi</i> to say <i>sain</i> good <i>ba</i> place <i>iktambuha</i> Part. Pret. (4) of <i>iktambumbi</i> to accumulate <i>boode</i> house, with postpos. <i>de</i> in <i>urunakū</i> must <i>funcetele</i> superabundant <i>hūturi</i> luck <i>bi</i> has <i>sehe</i> Pret. (4) of <i>sembi</i> to say <i>gisun</i> word, speech <i>de</i> postpos. in <i>acanaha</i> Pret. (4) of <i>acanambi</i> to agree
2	2	
3	3	
4	4	

at home, and there always at his studies ; never moving one step in the direction of a dissolute life.

Then he is so careful and attentive in the discharge of his public duties ; and when he is able to obtain information about something, he remains perfectly spotless. It is quite a case in which one may observe that "The house where virtue accumulates (from generation to generation) will not fail to have more than an ordinary share of happiness."

1	2	3	4	<p><i>secina</i> Concess. (14) of <i>sembi</i> to say</p> <p><i>age</i> elder brother, sir</p> <p><i>yalu</i> Imp. (1) of <i>yalumbi</i> to ride</p> <p><i>bi</i> I</p> <p><i>sinde</i> Dat. of <i>si</i> thou</p> <p><i>jailaha</i> Pret. (4) of <i>jailambi</i> to escape</p> <p><i>kai</i> final particle</p> <p><i>šadame</i> Ger. (3) of <i>šadambi</i> to be tired</p> <p><i>gehi</i> also</p> <p><i>aiseme</i> how could</p> <p><i>ebumbi</i> to dismount</p> <p><i>ai gisun</i> what language</p> <p><i>serengge</i> Verbal Noun (21) of <i>sembi</i> to say</p> <p><i>sabuhakū</i> Pret. (4) of <i>sabumbi</i> to notice, with <i>akū</i> not</p> <p><i>oci</i> Cond. (6) of <i>ombi</i> to be</p> <p><i>ainara</i> what is to be done?</p> <p><i>bi</i> I</p> <p><i>kejine</i> far off</p> <p><i>aldangga</i> distant</p> <p><i>ci</i> postpos. from</p> <p><i>uthai</i> therefore</p> <p><i>simbe</i> acc. of <i>si</i> thou</p> <p><i>sabuha</i> Pret. (4) of <i>sabumbi</i> to notice</p> <p><i>bade</i> conj. because</p> <p><i>morilahai</i> Part. Pret. (4) of <i>morilambi</i> to ride, with adverbial affix <i>i</i>: on horseback</p> <p><i>dulere</i> Fut. Part. (5) of <i>dulembi</i> to pass</p> <p><i>kooli</i> custom</p> <p><i>bio</i> it is, with interrogative <i>o</i></p> <p><i>age</i> elder brother, sir</p> <p><i>boode</i> house, with postpos. <i>de</i> in, to</p> <p><i>dosifi</i> Past Ger. (8) of <i>dosimbi</i> to enter</p> <p><i>terakūn</i> Fut. (5) of <i>tembi</i> to sit, with <i>akūn</i> or not?</p> <p><i>inu</i> yes</p> <p><i>kai</i> final particle</p> <p><i>muse</i> we two</p> <p><i>acahakūngge</i> Verbal Noun (21) of <i>acambi</i> to meet, with <i>akū</i> not</p> <p><i>kejine</i> far off.</p>
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X. JUNIOR. Keep on your horse, sir, pray! I went out of your sight.

Now, why should you go through the form of dismounting when you are so tired?

SENIOR. Not dismount, indeed! If I had not seen you, well and good; but when I did see you ever so far off, you would not have had me pass you on horseback, would you?

JUNIOR. Well, sir, won't you step in and sit down?

SENIOR. Oh, yes, I'll step in and sit down a moment, it is so long since we met.

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and your rockery, so ingeniously conceived;  
every tier of it has a character of its own!  
and what a tidy library! everything in it  
looks

But, dear me! what a show of trees and flowers you have, and what a stock of goldfish! and your rockery, so ingeniously conceived; every tier of it has a character of its own! and what a tidy library! everything in it looks

so convenient, it is quite the place for reading men like us.

JUNIOR. It is nice enough, no doubt; the misfortune is that I have no friend to study with, and studying all alone is tame work.

SENIOR. Well, there needn't be much difficulty on that score. I'll be your fellow-student, provided that I don't bore you; what say you?

JUNIOR. Bore, indeed! It will be a real blessing if you will. I never asked you



# INDEX of AFFIXES and TERMS.

(The number in brackets indicates the verbal affix as explained on page 9).

<i>absi</i> ... .. 35. 36. 37. 48. 49	<i>gan, gen, gon</i> ... .. 4
<i>adali</i> ... .. 15. 31	<i>ge</i> ... .. 4
<i>ai</i> ... .. 6. 16. 20. 25. 30. 33. 41. 43. 48. 49	<i>gemu</i> ... .. 8. 16. 29. 32. 33. 48
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## APPENDIX.

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For Manchu Literature see my Essay on Manchu Literature in Journal of China Branch of R. A. S., Shanghai, vol. xxiv (1890) p. 1-45.

The following are the principal European works for the study of Manchu:—

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L. NOCENTINI, *Il santo editto di Kanghi e l'amplificazione di Yung-ceng*. Versione mancese. Firenze, 1883.

C. DE HARLEZ, *Manuel de la langue mandchoue*. *Grammaire, anthologie et lexique*. Paris, 1884. 8vo., 232 pp.

For older works see *Manual of Chinese Bibliography* by myself and my brother. Shanghai, 1876, p. 300-305.